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The Influence of Oriental Religion in the West.

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One of the Gay Lectures on "Christianity and the Other Religions."

When we examine and compare the religions one test of their quality that we can make use of that is of crucial significance is the test of their view of the reality of the natural world in its relation to the world of super-nature. They may be classified as those to which the world and its concerns are real as possessing meaning and as directed towards an end, and those to which the world is unreal, full of sound and fury, perhaps, but signifying nothing. Their estimate, accordingly, of the visible universe and the life of man and of their value may be taken as the water-shed that separates into two distinct groups the religions of mankind, both those of the ancient past and those of to-day. On the one side of that great divide are those religions and philosophies which view all things as holding within themselves a purpose and a significance which may be discovered and realized; on the other those for which life is no more than a chaos of unreality. We may accept as true the judgement which Mr. Paul Elmer More pronounces at the close of his examination of "The Greek Tradition." "Beat about as we will, " he writes, "there are only two conclusions in

which the philosophic mind can abide. Either, as the Hindu in his more courageous moods taught, the whole thing, this globe and this life, are utterly without design, a phantasmagoria in which we can detect no meaning and to which we have no right to apply any interpretation, not even that of chance, a huge illusion of ignorance which simply vanishes into nothing at the touch of knowledge; or else, if we see design in the world, then there is no holding back from the inference of the theist."[1]

What consequences the former of these two conclusions produces in human life may be illustrated by the influence that the Oriental religions have had in modern times in some of the countries of the West. What we find is that wherever they have come they have tended to lower men's vitality, to empty human life of purpose and of hope, and so to make of life a moral desert. There was, indeed an earlier Oriental invasion of the West than that which we propose now to examine,—that which, about the beginning of the Christian era, helped to overthrow the Olympian deities. From that invasion, in the view of Professor Gilbert Murray, there resulted a rise of asceticism and pessimism in the lands of the West, a change of the spiritual temperature which he describes as due to "a failure of nerve." We shall not, however, consider the somewhat ambiguous problem of the effects of this earlier Oriental invasion, but shall deal rather with an invasion far wider in its scope, and far more formidable in its intellectual pretensions, which may be dated as commencing at the opening of the nineteenth century.

That was the period when the Romantic Movement had its beginning in Europe,—a movement which turned back to what is called "primitivism," which received a powerful influence from the teaching of Rousseau and which continued to find varied expression throughout the succeeding century. Professor William Wallace in his brief monograph on Schopenhauer, himself one of the most notable and char-

[1] **Christ the Word**, by Paul Elmer More, pp. 286f.

acteristic figures of the whole Romantic development, describes in a sentence its attitude and its aim. "Romanticism," he says, "turned its back upon science and modern civilization to seek the homes of the natural life in the mediaeval world, in the mysterious East, in the so-called superstition of the fireside and the vulgar." The "anarchic individualism," which issues forth on this quest is due,—as was the case in the age of Buddha and in the age of the invasion of the Mediterranean lands by the Oriental faiths—to man's weariness of control by his merely rational nature. He gives free rein to his unsatisfied self-will and urges it hither and thither in search of some secret of deliverance and of hope. The consequence that followed in the case of many is described by Bourget in his essay on Flaubert. "All those who took the romantic promises at their face value," he writes, "rolled in abysses of despair and ennui." In agreement with this is Brandes' account of the inward world of Novalis, "with its strange, nocturnal gloom, in which he melts down everything, to find at the bottom of the crucible as the gold of the soul,—night, disease, mysticism, and voluptuousness."[2]

In their pursuit of the endeavor to discover a clue to this spiritual chaos some turned to "the mysterious East," now opening wider to the world the stores of her ancient wisdom. The pioneers in this direction in Germany were the Schlegel brothers, one of whom, Friedrich, published in 1808 his *Language and Wisdom of the Hindus,* a book whose influence on the Romantic Movement in Germany is said to have been profound and far-reaching. A still more notable event, however, in the history of this development was Schopenhauer's discovery of the Latin translation of the Upanishads made from a Persian version of these ancient Scriptures by the French scholar Anquetil du Perron. These utterances of the Indian spirit seem to have so affected him as to determine from thenceforward the direction and tone of his teaching. He has himself described how profoundly he was affected when this new planet swam into his ken, even

[2] Main Currents of European Literature, II P. 188.

though those voices of the Indian sages reached him as a dim echo in a version that was twice translated, first from the original Sanscrit into Persian and then from Persian into Latin. "How thoroughly," he writes, "does the Oupnek' hat breathe the holy spirit of the Vedas. And how does everyone, who by diligent perusal has familiarized himself with the Persian-Latin of this incomparable book, feel himself stirred to his innermost by that spirit . . And O! how the mind is here washed clean of all its early ingrafted Jewish superstition! It is the most profitable and most elevating reading, which (the original text excepted) is possible in the world. It has been the consolation of my life, and will be the consolation of my death."[3]

Schopenhauer's teaching and influence, which owes so much to Indian thought, centers round two convictions, which, no doubt, if not actually derived from that source, were confirmed by what he found there. The one of these is his sense of the unreality of the whole context of time and history as a creation of maya, something perceived through "a veil of deception, which causes mortals to see a world of which one can neither say that it is or it is not;" while the other is the sense that "all life is essentially suffering." With the second goes a conviction that the way by which to journey through such a scene is the way of asceticism and self-renunciation, while, in view of the limitations of his outlook, this is for him an asceticism, as Baron von Hügel describes it, of "dervishes and fakirs." For these central conceptions of his system Schopenhauer was certainly indebted in large measure to India, but perhaps more to the teaching of Buddha, whose bust, we are told, stood always by him on his table, than to what he found in the Upanishads. Because of these beliefs that he has accepted he goes on to make the claim that "atheistic Buddhism is much more nearly related to Christianity than is optimistic Judaism and its variety, Islam."[4]

[3] Schopenhauer, **Parerga,** II 185, quoted in Wallace's Schopenhauer, pp. 105, 106.

[4] Quoted in von Hügel, **Eternal Life,** p. 252.

Baron von Hügel in his examination of Schopenhauer's teaching in his *Eternal Life* attributes to his ideas a remarkable influence even at the present time. Among those who at an earlier date found inspiration in his sombre message he includes Richard Wagner, Leo Tolstoi and Friedrich Nietzsche. It is easier to trace the Oriental ideas that ruled Schopenhauer in the first two of these than in the third. Certainly Nietzsche does not agree with Schopenhauer and Buddha in exalting the virtues of pity and gentleness, but on the contrary he, in the words of Clement Webb, makes Schopenhauer's devil, the "will-to-live," into his god. He seems to have had a violent revulsion from the glamour that for a while Schopenhauer had cast upon him as also upon Wagner. Under the influence of that revulsion he wrote of Wagner, "There is nothing exhausted, nothing effete, nothing dangerous to life which has not secretly found shelter in his art . . . He flatters every nihilistic (Buddhistic) instinct."[5]

Our purpose, however, in the present study is not to trace in any detail the elements that, conveyed from Eastern lands, have influenced the thought and life of Europe, but to take note of points at which the Asiatic tradition in some of its most significant expressions has entered into European culture and the general character of the effect it has produced. The primitivism and subjectivism of the Romantic movement opened the sluices for an inflow of the Lethean streams of Indian thought. Even of Heine, Semite though he was, Brandes claims that "his spiritual home was on the banks of the Ganges."[6] This attraction towards Oriental mysticism and religion continues to manifest itself in Germany throughout the succeeding generations. Even at the present time, in spite of powerful currents in that country that seem to be setting away from what Eastern religions in the main represent, it appears to be the case that Oriental pantheism is still making its conquests and that theosophical

[5] Nietzsche, **The Case for Wagner.**
[6] **Main Currents of European Literature,** VI, p. 126.

and anthroposophical and neo-Buddhist cults continue to exist and to obtain a following.

But it is not in Germany only that Oriental modes of thought and feeling have been extending their sway during the past century. A characteristic example of the spell that Indian ideas can cast upon some minds is revealed in the *Journal Intime* of Henri Frederic Amiel. Of the subjectivism that is so marked a feature of this period from the time of Rousseau onwards Amiel is a typical representative, and in his case, as in the case of others as well, this subjectivism obtains its sombre colours in large measure from the sages of the East. The value of the revelation of his inner struggle which he gives us in his Journal is due not to any achievement which he reached or any influence which he exercised, but to the fact that, as Mrs. Humphrey Ward says in her Introduction to the English translation of the Journal, "he speaks for the life of to-day as no other single voice has yet spoken for it."[7] Mrs. Ward wrote these words at the beginning of the closing decade of the nineteenth century. It is not therefore, a haphazard choice if we cite this Genevan Professor to bear witness to the profound inward conflict and division that characterized that age and that, in this case at least, was due to a considerable degree to the infection of Oriental dreams and despairs.

How far this malaise from which Amiel suffered had its roots immediately in the teachings of the Indian sages it is not possible to judge with any confidence. His continuous ill health and other depressing influences that sapped his strength must be taken into account, but, whatever its ultimate source, there was in him what he himself calls "a Buddhist tendency" which increasingly as the years passed seems to have dominated him. It was not unresisted. In the opinion of Mrs. Humphrey Ward his whole life and thought were steeped in Christianity, and, in particular, "he retained throughout his life the marks of Calvinism and Geneva." If that was so then we must recognize as all the

[7] **Amiel's Journal** (English translation), p. xliii.

more remarkable the seductive power of those ideas which laid such a grasp upon him. Writing of Schopenhauer he says, "It has struck me and almost terrified me to see how well I represent Schopenhauer's typical man for whom 'happiness is a chimaera and suffering a reality,' for whom 'the negation of will and of desire is the only road to deliverance' . . . The individual is an eternal dupe who never obtains what he seeks and who is for ever deceived by hope. My instinct is in harmony with the pessimism of Buddha and of Schopenhauer."[8] His instinct is at war with his moral being and his heart, and he cannot, apparently, escape from questionings which, he recognizes, drain his innermost life-blood and deprive him of the power of action. Brahma and maya exercise, it would seem, a continual fascination upon him.

After many expressions of hesitation and uncertainty he sums up in what appears to be a considered estimate his position as he stands between East and West. "There is a great affinity in me," he writes, "with the Hindu genius,—that mind, vast, imaginative, loving, dreamy and speculative, but destitute of ambition, personality and will. Pantheistic disinterestedness, the effacement of the self in the great whole, womanish gentleness, a horror of slaughter, antipathy to action—these are all present in my nature, in the nature at least which has been developed by years and circumstances. Still the West has also its part in me. What I have found difficult is to keep up a prejudice in favor of any form, nationality or individuality whatever. Hence my indifference to my own person, my own usefulness, interest, or opinions of the moment. What does it all matter?" But as he comes under the influence of these "Brahmanic aspirations," with their power to benumb, he is recalled from the snares of maya by the thought of duty. "The problem set before us," he goes on, "is to bring our daily task into the temple of contemplation and ply it there, to act as in the presence of God, to interfuse one's little part with religion.

[8] Op. cit., pp. 159 and 161.

So only can we inform the detail of life, all that is passing, temporary, and insignificant, with beauty and nobility. So may we dignify and consecrate the meanest of occupations. So may we feel that we are paying our tribute to the universal work and the eternal will. So are we reconciled with life and delivered from the fear of death. So are we in order and at peace."[9] This passage deserves to be quoted in full as revealing to us a conflict which has distracted the heart of man in all ages of his history and which has not ceased to create within him strife and unhappiness. Amiel's "oscillations" between the personal and the impersonal, between pantheism and theism, reflects an uncertainty that is written across the history of man's pilgrimage down the centuries. It is well for us to be aware, as he was aware, of the consequences from these mutually hostile views of man's life and God as these are revealed by what happens for the making of men from the adoption either of the solution of Christianity on the one hand or of that which we may call the solution of Asia on the other. There is a sense in which we may agree with Amiel when he says that "it is perhaps not a bad thing that in the midst of the devouring activities of the Western world there should be a few Brahmanising souls."[10] But these are those who experience what he calls "psychological peace," not "the moral peace which is victorious over all ills . . . and able to face whatever fresh storms may assail it."[11] This moral peace is obtained, as he realized more and more as the end of his long strife drew near, by surrender to the will of God.

Garde en mon coeur la foi dans ta volonte′ sainte,
Et de moi fais, O Dieu, tout ce que tu voudras.[12]

Of the witnesses that can be called to testify to the consequences that follow in the soul of man when he chooses as the elixir of life "the drowsy syrups of the East" two other groups may be cited as possessing each a special interest of its own. Each group possesses its own peculiar characteristics and in each case the influence of the "ideologies" of

[9] Op. cit., pp. 224f. [10] Op. cit., p. 269. [11] Op. cit., p. 207.
[12] Op. cit., p. 294.

Asia contributes largely to create these and to give them their distinctive qualities. The first of these groups belongs to the Irish literary renaissance and has as its central figures W. B. Yeats and George W. Russell, best known by the designation A. E.; the other is an earlier company that in America found expression through the very diverse voices of Emerson and of Walt Whitman.

The Irish renaissance had, no doubt, various roots from which it sprang. What each contributed to the efflorescence that took place in the closing decades of the last century cannot be investigated here. In this movement, as in earlier ones in Europe, at which we have glanced, there were present elements of primitivism and romanticism. It is said that Ireland was, by the circumstances of its history, nearer to the "Celtic twilight" than its contemporaries in Europe. W. B. Yeats has affirmed the opinion that literature can only be reborn as it is "constantly flooded with the passions and beliefs of ancient times." Much of the secret of Yeats' own inspiration consists in this imaginative return to nature, in the primitivistic dreams that he weaves, "the heaven's embroidered cloths, the blue and the dim and the dark cloths." That Yeats has found an affinity between his spirit, in some at least of its expressions, and that of India, is evident, but we need not suppose that he derives primarily from that source the pensive and melancholy tone that pervades so much of what he writes. It is not specifically the maya of India that casts its shadow across his sunshine; it is rather the sense of hopelessness and vanity that is inevitable when there seems to be no stable centre in an ever changing universe. His deity is, indeed, as shadowy as the "qualityless Brahman" and as remote from the challenges that duty and the demands of life bring day by day to everyone for whom life is a moral conflict.

> And God stands winding His lonely horn;
> And time and the world are ever in flight,—
> And love is less kind than the grey twilight,—
> And hope is less dear than the dew of the morn.[13]

[13] Yeats, **The Celtic Twilight,** p. 211.

The Celtic twilight bears an unmistakable resemblance to the night of Brahman. Both are regions of gloom and both are regions that lie beyond good and evil. Yeats is himself fully conscious of this affinity of his spirit with India and indeed it might be one of the ancient sages of that land who calls upon the "weary heart" to "come clear of the nets of wrong and right." All the same the Irish poet is more an Irishman and a poet than an Indian sage; his interest is rather in words and symbols than in ideas. The case of A. E. seems to be different. He has allowed himself to be bound more completely by the spells of India. He acknowledges frankly his debt to the Indian scriptures and seems, like others among the Dublin mystics who had a part in creating the Irish literary renaissance, to have found in the Theosophical Movement Oriental elements that, mingling with the Celtic inspiration that at that period was surging upwards in so many minds, transformed it to something different, widening its horizon and making it more truly religious. The sincerity of his outlook breathes in all his poems, but it is a sad sincerity as he himself is aware. In the preface to his *Collected Poems* he writes with evident emotion of the new insight that has come to him. "When I first discovered for myself how near was the King in His beauty I thought I would be the singer of the happiest songs. Forgive me, Spirit of my spirit, for this, that I have found it easier to read the mystery told in tears and understood Thee better in sorrow than in joy; that though I would not, I have made the way seem thorny and have wandered in too many byways, imagining myself into moods which held Thee not."

In his case we see the colors of beauty that had been kindled for him from old Celtic fires becoming blanched into "rare vistas of white light." The twilight and the dusk obscure his vision. He glimpses "through the mists of maya" deep gulfs of nothingness towards which he journeys. There is no clear prospect before him and when the effect of the opium of his emotional rapture has passed the sense

of melancholy returns upon him reinforced. "Religion," says Professor Whitehead, "is what we do with our solitude." No doubt that is a large element in religion, but in the case of A. E. and all who journey for deliverance along the path of pantheism what happens is that when they awake from their submergence in the All they find their ego still there and still in control. There is no escape. "The soul," he has to conclude, "is its own witness and its own refuge." His songs, he tells us, were made by him when "filled ever and again with homesickness." And this "infinite, indeterminate desire" remains to the end unquenched.

There is another kind of pantheism besides this pallid sort by means of which the Indian sages have emptied the world of beauty and reality. It keeps the colours of nature, but loses as completely as the other does the life of the spirit. Ireland is traditionally the "Isle of Saints" as well as the "Rose of all the world," and Roman Catholicism has produced at least one Irish Catholic who has sought to unite his Christian faith with the still more ancient tradition of Celtic animism. In his poem, "I see His blood upon the rose," Joseph Plunkett has dissolved the figure of Christ into the world of nature in a fashion which removes the divine Lord far off from men and makes Him shadowy and unreal, instead of bringing Him near and making Him more dear.

> All pathways by His feet are trod;
> His strong heart stirs the ever-beating sea;
> His crown of thorns is twined with every thorn;
> His Cross is every tree.

If the Cross is every tree then it is none, and He who is said to have died there is a phantom, an illusion. We cannot unify the god, Pan, with the God and Father of the Lord Jesus Christ. It is not around Him but around Brahman that the Celtic twilight naturally gathers.

The witness that America bears to this widespread "drang nach Östen" in the region of the spirit has distinc-

tive features of its own. That Thoreau, Emerson and even Walt Whitman were aware of a kinship with the Oriental seers is proved by their own testimony. The first two certainly read the Vedas and the Upanishads and Thoreau himself tells us that "the pure Walden water is mingled with the sacred water of the Ganges." In the case of Whitman it is more difficult to produce evidence of such indebtedness. He seems to have been aware of an affinity between his own exuberant unification of all things and the conceptions associated with the two Indian figures whom he describes as "old, occult Brahma" and (a description that sounds hardly adequate) "the tender and junior Buddha," but there was a great gulf separating his mental outlook from theirs. Whitman is essentially the primitivist, seeking in his own way, like the neo-Celt or any other neo-Pagan, to escape from the complexities of civilization and the bewilderment of a baffled intellectualism.

The mysticism of Emerson, on the other hand, dwells more in the region of ideas and so discovers a natural kinship with the abstractions of Oriental thought. He may not actually owe the term "Oversoul" to the Param-atman of the Sanscrit scriptures which it almost translates, but it is much the same tenuous thing that both the words represent. He is drawn to the speculations of the Indian sages because he finds there the same thirst which— if less urgently—moves him also as it moved them,—the thirst for an ultimate unity of things. In that quest he stretches the idea of God beyond personality to something that becomes as impalpable and unreal as Brahman itself. Henry James describes him in his later years as being "utterly unconscious of himself as good or evil." "He had no conscience, in fact, and lived by perception which is an altogether lower or less spiritual faculty."[14]

It is easy to understand how one who saw the universe with these eyes would find much that would appeal to him in the Upanishads. "Pantheistic reverie" is the atmosphere

[14] Quoted in Perry's **Emerson To-day,** p. 130.

that broods over much of his writings and we are told that he displayed no evidence of possessing the essential Christian virtue of humility.[15] There was no occasion for such an experience in his universe, as there is not in any universe that has no place in it for a holy God and that, in consequence, is not peopled by sinful men. The absence from his outlook of such conceptions as these might go some way to account for the optimism which was so characteristic of him, but which seems so unusual in one whom we describe as a pantheist. When one sets him beside his friend, Thomas Carlyle, we can hardly fail to be startled by the contrasted estimates of the worth of existence that are deduced by them from closely similar premises. One reason, no doubt, was that Emerson was a son of the America of youth and hope, while his friend was burdened with all the sorrows of the European Werther. The cave of the self which the European romanticists explored was such a haunted place as Novalis possessed within his heart. Indeed to follow the course of emotional romanticism from Rousseau to the present time is, in the words of Mr. Irving Babbitt, "to run through the whole gamut of gloom." But American transcendentalism was able to set itself to a more cheerful tune. It was the same spirit transplanted to a different soil and a different climate. Emerson could understand what *Brahman* signified:

> Far and forgot to me are near:
> Shadow and sunshine are the same:
> The vanished gods to me appear,
> And one to me are shame and fame.

But to him shadow and sunshine were not levelled down to a common unreality but were levelled up to a common divinity. His pantheism did not result in fatalism but in self-reliance. He accepted one half of the doctrine,—that all things are divine, but not the other half,—that the divine is negation. "What is there of the divine," he asked, "in a load of bricks? What is there of the divine in a bar-

[15] I. Babbitt, **Democracy and Leadership,** p. 167.

ber's shop? Much—all." He does not travel the whole way along the pantheistic road. He does not become, like Whitman, a "cosmic loafer." He was too much of a New Englander, perhaps, for that to follow but too little at the same time of a systematic thinker. Religion was in his blood, and that a religion that was a sublimated Calvinism. Similarly William James describes the monism of Swami Vivekananda, in spite of its antecedents and its logical consequences, as resulting in his case in a determined optimism, "the very sumptuousity of security." A similar inconsistency is possible elsewhere. There was recently to be found in America, it is said, a way of thinking that has been described as "a mixture of the Bhagavadgita and the New York Herald." Emerson's eclecticism had achieved at an earlier date a more practicable synthesis. He was the ancestor of the modern humanists but he was a humanist who believed in "the still, small voice," "and that voice," he added, "is Christ within us."[16]

Emerson was not a sympathetic thinker. For him intuition had an authority of its own and created in his soul, not a "strange, nocturnal gloom," but the genial outlook that so exasperated Carlyle. But when he identifies "the law of gravitation with purity of heart,"[17] and heat with love, he himself may indeed be levelling up, but another is more likely to level down. For the pantheist there is no moral standard against which ethical terms can be so measured as to ensure to them a meaning such as they have to the Christian. They had a fully ethical meaning for Emerson because in his case there was always behind them a Christ who was to him a historical person even more than an eternal idea. We can quote a later humanist than Emerson, Professor Babbitt, as contrasting the love and grace of the Christian alongside of its "sharp exclusions and determinations" with this naturalistic love. This is a kind of love in virtue of which Walt Whitman views not merely men and women,

[16] Perry, op. cit.
[17] **Divinity School Address.**

good, bad and indifferent, but "elder, mullein and pokeweed" as all on the same level.[18]

A final instance may be cited from the present day to indicate how some at least of what M. Romain Rolland calls "the eaglets of Europe" are "returning to their eagle's nest in the Himalayas."[19] Mr. Fausset in his book, *A Modern Prelude,* tells how he has travelled from orthodox Christianity by way of "the Celtic twilight" to find in "the inspired pantheism in which the vision and teaching of the Vedanta culminated" what could at last purge and content his unquiet self.[20] There "the personal God" was completed in "the impersonal God;" there also "the 'Christos' or divine self" he declares, was "known and expressed"[21] long before the birth of Jesus.

As one listens to such statements as these and watches the progress of this honest traveller one becomes convinced that Mr. Fausset—like Emerson—is all the time carrying along with him from his inherited Christianity that which makes it possible for him to find satisfaction in Brahman. He indeed in the end comes near to admitting this. His "prelude" closes with a backward glance. He finds that there is more truth than he had at first thought in the view that the Vedas encouraged "the ordinary man at least" to aim "rather at negative identity with the Absolute than at a positive incarnation of love." "Satan cannot cast out Satan. A negative self-will cannot destroy a positive self-will. For it is merely an inversion of it."[22] This "pantheistic love" has indeed no real power to heal the scars of the soul. "Love for yourselves," says Vivekananda, "means love for all, for you are all one."[23] So the shadow remains still upon our sunshine, the shadow of ourselves; and, as Mr. Fausett finally concludes, "the knowledge of God is in the last resort self-knowledge."[24]

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[18] Babbitt, op. cit., p. 219.
[19] R. Rolland, **Prophets of the New India,** p. 468.
[20] **A Modern Prelude,** p. 258.
[21] Op. cit., p. 252.
[22] Op. cit., pp. 291 and 299.
[23] Rolland, op. cit., p. 454.
[24] Fausset, op. cit., p. 301.

These various utterances from among many that have found expression since the beginning of the nineteenth century have been selected in the belief that they are representative of a continuous and significant movement in the lands of the West. Their common characteristic consists in the fact that they represent in close association with each other two processes, the one an uprush through the often shallow crust of Christian civilization of primitive instincts and fears and dreams, and the other a resort to Oriental ideas and Oriental interpretations of life, a resort that may be said to be due to such a "failure of nerve" as, at the beginning of the Christian era, caused a similar Oriental invasion. These consequences follow, no doubt, from many causes, but chiefly from the fact that religion had become an arid intellectualism with little relation to the facts of life and to the inward experience of those who professed it. The cure for the extravagances of mysticism and pessimism and orientalism must be sought in a satisfying harmony of the mind and heart and a submission of the personality, thus unified, to its Lord, who is realized as at once "wholly other" in His moral transcendence and yet immanent through His self-manifestation in and through the soul of man. The extremes on the one hand of a religion that revels in "asthenic emotion" or that seeks to submerge the self in an ocean of vaguely palpitating being, and, on the other hand, of a religion of post-rational scepticism and traditionalism bearing a religious label must both be escaped if the spirit of man is to travel forward with courage and hope. The Vedanta, Mr. Fausset says, is "what a God-intoxicated spirit has spun, like some inspired spider, out of itself." But the God with whom this spider is intoxicated is the spider's atman, its own self. The web of this spider has thus no range beyond its own conjecture,—the guess of a worm in the dust. If the soul is "its own witness and its own refuge," as A. E. sadly concludes, then the sadness that he experienced and for which he blamed himself is, we must conclude, inevitable.

The Christian Philosophy of Peace.

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The Christian philosophy of peace rests upon the character of God as love, and upon its corollary, the example and teaching of Jesus, which fulfills the whole duty of man in the one commandment: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself."

When we acknowledge the central and supreme character of the duty to love, many puzzling questions of thought and conduct find their solution.

For example, men have been abashed by the command, "Be ye therefore perfect even as your Father which is in heaven is perfect." When we recall that God is love, and that he who loves knows God and is in God and God is in him, it becomes apparent that one who loves has within himself a perfection, a reality, which is like God. He is perfect as the Father in heaven is perfect.

We are amazed to hear Jesus place anger on a par with murder, and the lustful look on a level with adultery. "Is there not," we ask, "a difference between the mere thought and the violent expression of that thought in action?" Having allowed for a certain superficial difference, Jesus proceeds to tell us that the supreme duty of man is to love, that the man who thinks evil and the man who does evil belong to one and the same class; they have proved recreant to their first responsibility; they have failed to love.

A story may clarify the point. In a hard-fought battle two men desert to the enemy. One joins the ranks and fights against his former countrymen; the other finds a safe retreat in the enemy's country and does nothing. You would make no difference between them. They are both traitors. They broke a primary loyalty in an hour of supreme need.

Man's duty to love has in it all the urgency of a military crisis. Any man who fails to love is a traitor to his supreme obligation. Other distinctions do not matter. It is not how actively he participates in evil, but the fact that he does not love that counts.

Again, Jesus' severity with the Pharisees, who were unquestionably the most righteous people of his day, can be understood when we keep in mind his central insistence upon love. These good people did not love. In the eyes of Jesus they lacked the one thing needful.

To be a Christian, then, is to love; "If a man have not this spirit of Christ he is none of his."

It may be well to invest a few words in the clarification of our conception of love. It is more than what two lovers feel in their happiest hours; though their joy is one of love's finest expressions. It is more than the satisfaction of parents who have their children about them; though this is one of love's most sacred forms. It is more than the rich outflow and response which one feels in a circle of intimate friends; though this is a foretaste of love's ultimate fulfillment.

Love is such an esteem for human life as will employ every means for its protection and development. Love is reverence for life; it will suffer wrong rather than do wrong. Love is the universal good will whose quality is unchanged by the way men respond to it. It is the wisdom which sees the essential oneness of all men, in the face of almost universal selfishness.

The Christian doctrine of peace has particular reference to one's attitude toward others rather than to any particular method which should, or should not, be employed in this relationship. The absolute prohibition of the use of force in all human relationships is a position which the Christian principle of peace does not warrant. Such a position interprets love in terms of methods, not in terms of motive and attitude, which is to misunderstand love and to lose the Christian emphasis altogether.

The methods which love employs will be as varied as the situations in which love acts. The originality of love, in view of the complexity of modern life, shows how foolish it is to define love in terms of method. Love is so versatile as to exhaust any list of tactics which might be made. Love is so completely adequate to the needs of life as to break the narrow walls by which we seek to describe its course of action.

If anyone fears that this surrenders the case against war, let me seek to calm his fears. When the Christian philosophy of peace is built upon love in the hearts of men, peace advocates are at once relieved of the burden of proving the wrongness of all past wars. Nor can they be forced into the position of excluding police protection. The whole question is brought to that bar of the inner life where each man is his own best self, the bar of his conscience; "Is this the course that *love* would choose?"

The principle of peace finds further justification in the character of individual men and women. There is an instinctive revolt in the heart of every normal person against an external authority which ominously says, "You must." Coercion is an offense against the finest and best which resides in human life. War brutalizes men. This is as true of the victors as it is of the vanquished. Men were never intended to play the part of dumb, driven cattle—a level to which war inevitably reduces all who participate in it.

The fall of ancient empires might be explained upon the basis of the individual man's reaction to coercion. The larger and more powerful the empire, the vaster was the submerged resentment which ominously awaited its day.

In contrast to those empires which sealed their doom as they enlarged their dominion is the Christian church whose power has steadily increased because it is based upon love.

There is, indeed, a definite limitation to the power of coercion. Force can direct the hand of man, it cannot dominate his heart; it can bend his back, it cannot coerce his

conscience. A lone, defenseless man, without physical strength, is still the possessor of a royal dominion from which he can hurl defiance at so great a monster as all the earth's tyrants rolled in one. That dominion is his conscience. There is but one way to efface this final obstacle to arbitrary power, and that is to kill the man himself. Even then he will walk to his death never so firm in his beliefs as at that moment. Execution, either by battle, or by official sanction, is the last card of the philosophy of coercion.

Even this desperate strategy of physical force is futile, for when one brave man dies, the hated beliefs are broadcast. "The blood of the martyrs is the seed of the church." The blood of the martyrs is the ominous red which warns man of the absurd impotence of all war-like methods.

The opposite to man's instinctive revolt against coercion is an equally basic, favorable response to love. There is disarming power in love. It wins the sympathy of others. Militancy recruits resistance to its purposes, while mercy makes of the enemy a friend. Love goes forth to meet in deep accord the instinct of self-preservation. It creates harmony and mutual aid. There can be no war where love is.

While thinking of peace in relation to the individual, another insight becomes clear. One's powers are capable of higher stimulation by love than by anger. When it comes to immediate sound and show, anger may be the more potent incentive, but for the finer skills which effective, fruitful living requires there is no motivation which is equal to good-will. If human nature is to be supercharged love will be the electric current. Anger is a reversion toward the jungle. It has no survival value. It may terrorize the weak and bring to pass some crudely conceived and immediate objectives, but it is a superb disqualification for the fine art by which the basic and lasting good of society is wrought out.

The doctrine of peace must be applied not only to the prevention of war but also to the elimination of every prac-

tice which violates the Christian principle of love. This principle can be violated by makers of minutes as well as by makers of munitions, by outworn theological dogmas as well as by tons of dynamite, by a poisoned tongue as well as by poison gas. The only effective attack is a general advance along the whole front, irrespective of prejudices and personal interests. Whatever violates love must go.

Our personal interests must be kept out of the application of this principle. The cause of peace has been hindered, beyond all other barriers, by the bias in Christian people which has caused them to advocate peace in those disputes in which they held no stake. When coercion of a mild sort would minister to their selfish ends, they have been willing to employ it, unaware of their blatant violation of the principle of peace. We shall be able to give only an indifferent support to the cause of peace, so long as we fulminate against fire-arms on a battle field, and in our personal relationships take habitual recourse to an ample repertoire of selfish coercion. A qualified commitment to the efficacy of love is not enough to eliminate war.

If anyone thinks that I am passing over the major issue of war and peace to minor matters of individual and social life, I must respond that these violations of the principle of love are all in a class with war, and that war is the true and final revelation of their essential character. The realization of an international fellowship which excludes war will be a part of the larger triumph of love in our individual and social life.

Looking more immediately at the problem of peacemaking, our task is to change the social atmosphere, the point of view. This is all-important. The impression one gets of an object depends upon the point from which one views it. Laughter, to one who shares the merriment, is natural and in place. To one who is not amused it may seem quite absurd. A difference in points of view.

A brother who lived in perpetual awe of his own goodness, was deeply indignant at a riot of noise which spectators

made at a football game. To any spectator the noise was altogether the proper thing. Again, a difference in points of view.

Bishop Francis J. M. McConnell tells how, as a child, he looked upon pictures of huge animals that ranged over the earth in prehistoric times. He would ask the boy's question, "There aren't any of them now; I wonder who killed them." Later he learned that no one killed them. The atmosphere of the earth changed, and they died. That is our task in respect to war. We have got to change the atmosphere, the viewpoint, so that war will appear to be the incredible crime that it is, and therefore, die.

So long as we look upon war, having in the backs of our minds the old assumptions of national honor, competitive armaments, racial superiority, and the belief that our personal welfare depends upon the exclusive prosperity and security of a certain geographical area of the earth's surface, war is the logical, inevitable thing. To one who holds these assumptions a pacifist is the chief of sinners.

But if we will allow certain self-evident truths to permeate our thinking—nations have the same basic right to honor as homes, schools and churches; there is no such thing as racial superiority; no individual or group can remain permanently prosperous in a world where prosperity is not shared—with these assumptions war becomes the sum of all evil, the quintessence of all crimes.

That the major portion of the world's wealth should be permanently invested in war, that periodically the fittest of our sons should be consigned to a holocaust of mutual execution, that the rest of us should stir our brains into a froth of fury in blind assent to a world-wide fabrication of lies, that in utter exhaustion we should sit down together at a peace table and try vainly to do what we could have done well if we had had the sense to attempt it before we went upon our colossal tantrum—what insanity can equal this? When all the human and material resources of a nation are

mobilized under a powerful purpose, the moral sanctions which usually surround our lives are slackened, so that murder, robbery, and falsehood are baptized in the name of patriotism!

Do not expect individual murderers, thieves, and perjurers to learn respect for law in a society which is willing, corporately and officially, to suspend the ten commandments when it happens to agree with the interests of nationalism.

The folly of war and the wisdom of peace are such as should fire the Christian with the fervor of a great evangel. The heaven we might own and in contrast the hell we indolently endure are such as to cast doubt upon the truth of styling ourselves civilized.

War is the sum of all evils. It includes them all and intensifies them all. Its cost is past all comprehension. Some of the least of the losses it inflicts can be measured, the wealth destroyed and the lives lost. Some of the greater losses are incalculable. The injury to generations yet unborn, the loss of contact and co-operation with other races, the increase of misunderstanding, distrust and hatred, the loss of reverence for life, the sacrifice of truth upon which war is built, the riot of unbridled hatred and suspicion—these are some of the results of war from which men have never known freedom.

Standing over against this dismal picture is the prophet's vision of peace. Reconciliation and harmony are the very essence of it: men no longer consume their powers in destroying each other; they unite their efforts against the real enemies of human welfare; weapons of war are turned into useful tools; that which was ignorantly thought to be an antagonism is found to be an interdependence and harmony; men find that they are brothers, really members one of another; nations learn that they cannot grow strong in selfish isolation; men find work that they love, work in the doing of which they realize their best selves; fear is banished so that men are at home in the world; science and religion find each

essential to the other; age and youth cherish each other, because of the unique contribution each brings to their fellowship; churches forget denominational rivalry; rich and poor, learned and ignorant, fellow countryman and foreigner discover that their own best interests are served by love for those whom they ignorantly hated—we cannot form an adequate conception of what final reconciliation will be, so far will it surpass our fondest dreams.

This is the one supreme work of God—integrating, harmonizing, reconciling the sundered parts of his creation. In promoting the cause of peace we help to bring all things into that harmony which is their predestined state. Love is the life of this vast process. God is love. Because God is love all wars must cease. God's love demands the unification and harmony of all that is of value in the universe that he has made.

When isolated parts are brought together, the result is always more than the sum of the separate parts. Two small boys together will bring to pass more than one of them would in twice the time. When two molecules of hydrogen are united with one of oxygen we have water—a result quite different from either one of the original elements. The union of the sexes creates new life. "Where two or three are gathered together in my name, there am I in the midst of them," says Jesus.

This is the principle of creative reconciliation, and it seems to be universal. When peace is made, an increment appears above all that had existed before. The new creation is beyond our power to foresee through our experience of the separate parts. With what tremendous enthusiasm should this prospect re-enforce the cause of peace! The work of peacemaking opens before us infinite vistas. No one can measure the larger, richer life which it will usher in.

Attempting to anticipate the future, one certain feature of any progress which shall be achieved is the continuance of this process of getting separated parts together. Men,

nations, races, classes, areas of truth, clashing interests—these are some of the parts which must be reconciled and united. Each must be delivered from the ignorance which sees its highest good in isolation, and must be brought into the enlightenment which sees individual good in the highest good of all.

The Nordic Origin of "Ekklesia"

By Everett Gill, Th.D., D.D.,
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Democracy, as the western world knows it, is the gift of the Nordics. That group of tall, large-boned, blond-haired and blue-eyed Teutons, Scandinavians, Angles, Saxons, Jutes and the rest, left a profound impression on all Europe and the world in many ways. Leaving aside their martial qualities, their viking raids, their response to the call of the sea, their gifts for colonization and conquest, we call attention to their direct contribution to the science of government and to their indirect influence on the Christian religion. It was that group of the white race living on the shores of the Baltic that bequeathed to Europe and the West our ideas of democracy.

Historians like Green[1], from whom I freely quote, have told us the story of the political organization of our Nordic sires which issued in the English Parliament and the American Constitution. The very names "Angelu" (England) and "Engle" (English) came from our kinsmen who inhabited the Baltic lands of present-day northern Germany.

"The social center was the homestead" (aethel) of the "eorl" (earl) who was the leader of the villagers; but not by any divine right or force. "The claim to precedence rested simply on the free-recognition of his fellow-villagers." Within the township every freeman, or "ceorl (churl) was equal." The freeman was, therefore, the base of the village society. He was "the free-necked man whose long hair floated over a neck which had never bowed to a lord." Withal these free Nordics were tied together by a sense of unity, so that private wrongs were publicly righted. This "free-man" was a "free-holder" of land which was not his private property, but which was publicly owned.

[1] **"The English People"**—J. R. Green.

The political center of their society was the "moot," which word has well-nigh died out of our tongue, but has been retained in such expressions as "a moot question" or a "mooted point." "The moot was the common meeting of the villagers for justice and government." It met on the "moot-hill" or under the shade of the sacred tree, usually the oak. "It was in these tiny knots of farmers that men from whom Englishmen were to spring, learned the worth of public opinion, of public discussion, the worth of the agreement, the 'common sense,' the general conviction to which discussion leads. . . ." Parliaments have been called, perhaps sneeringly, "talking-shops," and such they are. "The talk of the village-moot . . is the ground-work of English history."

There were at least four kinds of "moots": (1) The "village-moot" was the meeting of the freemen of the village for the purpose of discussing and deciding matters of common concern either of peace or war. (2) The "hundred-moot" was the gathering of the representatives (!) of the township, usually a meeting for the purpose of war or defense. The farmer-soldiers after discussion voted by shaking their spears and clashing their shields and shouting "Aye" or "Nay." (3) The "fold-moot" was the meeting of all the freemen of the tribe in one grand conclave for making grave decisions that affected all. (4) The "witinagemote" was the meeting of the wise men, or war-council.

From these simple and significant democratic meetings of our far-distant Nordic forebears, have come all the democratic institutions of England and America, from their "town-meetings" to their Parliaments and House of Representatives.

It is with something of a shock of surprise that the student of history, especially of the New Testament, finds among the Greek states of southeastern Europe an institution, the "ekklesia," which in all its essential points is a *replica* of the Nordic "moot," that is, the "calling-out" or meeting of the free citizens of a city-state, for the discussion and decision of matters of common concern.

The question naturally arises, How did it come to pass that in the eastern Mediterranean there should arise such an institution which was so diametrically opposed to the fundamental ideas and principles of that part of the world? We know that the political ideas of the eastern Mediterranean, outside of the Greek world, were based on one-man rule. The governments of the lands of the Euphrates and the Nile, like those of adjacent countries, were political or ecclesiastical autocracies. How did it happen, then, that this fair flower of democracy, this "ekklesia," found root and blossomed in the soil of autocracy, in lands where dictators and tyrants flourished?

The answer is suggested, if not clearly demonstrated, by the outcome of one of those migrations which furnish the groundwork of so much of European history. We do not know with particularity the story of this migration, or the migrations, which gives us the clue to the answer of our query.

History tells, at least in outline, of the coming from the north into Greece of tall, large-boned, blue-eyed, blond men from the regions of the Baltic. Whether this was the result of economic need or of the lust of war, we do not know, though it was probably the former. It is almost certain that they followed the classic route across Europe from the northwest to the south-east, that is, the Danube Valley, till they reached the lower tip of the Baltic Peninsula which is Greece.

It has been surmised that the Siege of Troy was an incident or episode in connection with this Nordic invasion, or inter-penetration. Greek poetry and history lend verisimilitude to this theory. Papini, quoting from the Iliad, speaks of "the golden-haired Achilles" and Pallas Athene, the virgin-goddess of the Acropolis, is called "the blue-eyed goddess." Now it is a matter of common knowledge that the Mediterranean race does not produce golden-haired giants and blue-eyed women of whom Greek mythology and history speak. Mediterraneans are of small bony structure, with delicate

hands and feet, black hair and eyes, with a complexion tending to swarthiness. Huge limbs, blue eyes and golden hair were the contribution of the Nordics to the race of later and classic Hellas. It was doubtless this mixture which, according to the laws of anthropology and ethnology, raised the people of that tiny land to the acme of human greatness and glory.

These well-known facts of this history of the Grecian people form the background of our theory, which attains to well-nigh certainty, viz., that along with their martial figures, blond hair and blue eyes, these Nordic immigrants, or conquerors, brought their simple political and social organization, and thereby made a contribution of profound significance to the history of Greece and of the world.

The Greek "ekklesia" is, therefore, almost certainly the Nordic "moot" transplanted from the Baltic to the Aegean Sea, where it took root and flourished throughout the whole Mediterranean basin. For wherever the Greek city-state went, there went also the "ekklesia."

Jesus' home in Nazareth was only a few miles away from the Decapolis, or Federation of the Ten Greek Cities. Each of these cities was, so to speak, a little Athens in replica. The Decapolis was Greece-in-Palestine. There is no reasonable doubt but that Jesus spoke the *koine*, the Greek dialect of the Roman world. The word "ekklesia" and the idea for which it stood were common-place to Jesus. It was natural, therefore, that when he desired to set up an organization which would best express the simplicity, democracy and spirituality of his religion he selected the Greek *ekklesia* rather than the hierarchical organization of centralized Judaism or any one of the multitude of the current religions. Jesus did not invent a new and strange type of organization for the extension of his Kingdom, but adopted and adapted what he found ready at hand, which so perfectly suited his purposes.

It may be objected here that the New Testament churches were influenced in their organization by the Jewish syna-

gogue. We know little or nothing of the origin of this interesting institution beyond the fact that it arose during the captivity in Babylon. That it contained some elements of democracy may be claimed, but its chief contribution to the New Testament church is in its presbytery. The synagogue was ruled by presbyters (elders) which principle of organization was adopted by the New Testament churches. This is seen in the fact that there is no clear case of a New Testament church having only one pastor. The primitive Christian churches were conducted by a plurality of elders (pastors, bishops). This contribution of the synagogue to the New Testament church did not, however, destroy the fundamental democratic principle of the Nordic "moot" in the *ekklesia*, of the New Testament church. That the New Testament church owes more to the Greek *ekklesia* than to the synagogue is seen in the terminology of the records. Had Christ intended the church to be a continuation of the synagogue, why did he not say "synagogue?" Why did he and the apostles say *"ekklesia"* when the word *"synagogue"* was integral to Jewish thought and life?

It is an arresting thought, then, that our Lord turned from the centralized organization of the Jewish hierarchy and adopted the Greek *ekklesia*. Suffusing it with his own Spirit, he sent it forth into the world to be the agency for the extension of his Kingdom. Every little Baptist church therefore, whether in the mountain glens and back-districts, in the towns and cities of America, on the pampas and in the Andes of South America, on the rolling steppes of Russia, or in the Orient, or nearer still, in the villages and classic cities of Europe, there is an echo of the "moot" of our Nordic forebears. It is with gratitude, therefore, that we contemplate the fact that while the Orient gave the literary form, in the Bible, to our religion, it was the Nordic Occident that contributed the external form to the churches of Christ through and by means of which the Kingdom of Christ is being extended throughout the whole world.

Expository.

The Convicting Work of the Holy Spirit.

John 16:7-11.

By H. W. Tribble

The utterance of the words in these verses came in the midst of the last discourse of Jesus to the disciples just before his betrayal. He had taught them many great truths that related to his Kingdom, but this last fundamental truth concerning the presence and work of the Holy Spirit was to be the principle that would enable them to preserve, the Key that would enable them to understand and apply, all else that he had said to them. The practical worth of all his other teachings would depend upon the clarity with which he stated this last principle.

The school was in its last session before the great crisis, and the time was ripe in the experience of the learners for this lesson that was essential to their understanding of the Kingdom of Christ, and to their preparation for the work that they must do in the establishment of that Kingdom. If we will try to reconstruct in our thinking the conditions under which the disciples heard these words, we may appreciate something of the difficulty that they must have had in grasping the Lord's meaning. They had been taught to depend upon him for all things. Their hopes for the redemption of Israel centered in him. In his presence they were emboldened to plan and expect great things. But now He is telling them that He must leave them, that they will be more able to do these world-transforming things in his absence, because it is only by being absent from them that he can be present with them in sufficient power. They are to change the world, but the world will persecute them with religious fanaticism, and now in order to enable them to gain the victory over the world he is going to leave them.

It is for their benefit that He is leaving them. Is it any wonder that they were mystified? Should we have understood any more readily than did they?

The lesson that they must learn is that the work is now to be carried forward by the Holy Spirit acting through them to reach the world. Jesus will be absent from them in body, but present with them in the Paraclete, and therefore more dynamically present with them and in them. What a tragedy it would have been if he had left them without this lesson! All his work would surely have wasted away within a short while after his departure. What a tragedy it is for Christians to-day to fail to learn this lesson! To fail to learn this lesson is to fail to be a Christian. All the work of Christ in us is wasted if we learn not the way from Calvary to Pentecost.

The language used here places strong emphasis upon the personality of the Spirit. Jesus will send *him*, the *Paraclete*, God's Counselor before the bar of human conscience. And *he* (masculine of the demonstrative pronoun) will come. We are not dealing here with an impersonal emanation from God, nor with a lingering reminiscence of a departed person, but with God as personally present as he was in Jesus.

I. "He Will Convict"

We do well now to look at the meaning of conviction in this context, and if we understand its meaning here we shall be in a good position to grasp its significance in other Scripture passages. If we do not appreciate this principle we do not have the full Gospel, for "A Christianity which is not based upon the conviction of sin is an impotent Christianity, and will be of very little use to the men who profess it, and will have no power to propagate itself in the world" (Maclaren, *in loco*).

The Greek word, ἐλέγχω, which we have variously translated as convict, convince, or reprove, occurs seventeen times in the New Testament, and in two other uses it is compounded with prepositions that add emphasis to its original

meaning. Westcott, in his excellent commentary on John's Gospel, truly says: "The idea of 'conviction' is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power." For the purpose of clarity we may say that it is used in a legal and in a moral sense. In both cases it must be conceived in terms of a courtroom scene.

In its legal significance a person is found guilty by a judge or jury external to himself. The accused is placed before the bar of justice, the incriminating evidence is brought forward, and the law is read. In the light of the law the court examines the evidence and concludes that the accused is guilty. He is convicted. He may then acknowledge his guilt, thus approving his conviction with his own mind, or he may insist to the end that he is innocent. But in no case can he change the verdict of the court, unless new evidence is submitted.

In the moral sense in which the term is used, the conscience of the individual is the judge and the jury. A verdict must be rendered, but it must be rendered in the courtroom of the soul by the conscience of the accused. It is in this realm that we find the New Testament doctrine of conviction of sin. The term at times indicates an effort to secure a verdict from the conscience, when it is evident that the person involved is guilty, but moral conviction—conviction of sin—is not an accomplished fact until the individual acknowledges his guilt. It is in this sense of an effort to secure a verdict from the conscience that the term is translated 'reprove.' Reproof becomes conviction—in the moral sense—when the conscience of the individual admits that the charge is true.

The Holy Spirit is the counsel who presents the evidence to the conscience in an effort to procure a verdict, a confession of guilt. The Greek word παράκλητος, transliterated Paraclete, was a court term among the Greeks. It designated the counsel who was recognized in the court as qualified to plead before the bar of justice. The word literally

means one who is called alongside another, and so one who pleads the case of another. It is found in the New Testament in two relationships. Here it designates the Spirit as Christ's Paraclete pleading his case in the court of the world, before the conscience of man. In I John II:1, it designates Christ as the believer's Paraclete before the judgment bar of God. When the Spirit succeeds in convicting man concerning his relation to Christ, man may call Christ to his side as his Defender, his Advocate, his Redeemer.

We may now venture a definition of conviction that may help us in the study of the passage before us. It is thinking focused to the point of action. When we think, we develop opinions, but an opinion never becomes a conviction until we are willing to act upon it as true. A person is never convicted of sin until his thinking about his sin, his moral concern for himself, is so concentrated that he begins to seek a solution, a way of pardon.

There are three requisites to true conviction. The first is a standard by which right and wrong may be judged. If the court knows not the law the accused cannot be convicted. If a man knows not the divine standard of righteousness we cannot expect his conscience to convict him of violating that standard. Thus the first step in convicting men is to enlighten them concerning God and his Gospel of righteous redemption.

Another essential condition of true conviction is a sense of moral responsibility on the part of the individual. We cannot give it to him—he is born with it—but we can and should awaken it within him. We do not expect an imbecile, an idiot, or a maniac, to experience moral conviction. They are lacking in the sense of moral responsibility, hence we provide institutions for them. Infants do not have a mature appreciation of responsibility, and so we protect them in our homes. The Gospel of conviction is not for them until their consciences can be awakened.

The third requisite to true conviction is an interpreter to appeal to the conscience of the individual in comparing

his life with the divine standard. There must be one to focus the thinking of the morally responsible but sinful individual. He must concentrate the revelation of God, guide its flood-light, through the conscience of man and upon his sin. If you will hold a magnifying glass at the correct angle you can focus the rays of the sun upon inflamable material until it bursts into flame. The Holy Spirit is the Interpreter, the Teacher, the Paraclete, who focuses God's revelation upon man's sin, and the instrument through which the light passes is man's thinking conscience. If a man will let the Spirit control his thinking in the light of God's revelation, the fire of conviction will burst forth in his soul.

II. "In respect of sin, and of righteousness, and of judgment"

Here we have stated for us the subjects concerning which the Spirit must focus the thinking of the world. They are the aspects of the actual relationship between God in his righteousness and man in his sin. Because man is a moral being he cannot be forced out of his sinful condition, but must voluntarily accept God's way of redemption, which means that he must know both the way of sin and the way of righteousness.

1. "Of sin, because they believe not on me." Literally, sin means missing the mark, violating the divine law. Not acts of sin, but the principle of sin is the subject upon which the world must have its thinking focused. The sinful deed is what the fruit is to the tree, while the principle of sin is what the sap is to the tree. You may pluck off all the fruit of a tree, but it will bear another crop of the same quality if you do not change the sap. The Spirit's first work in convicting the world is to lead individuals to think upon their sin as their life-principle that determines their life-expression in conduct. That knowledge must come from God under the tutelage of the Spirit. The natural conscience thinks of this or that deed as right or wrong, but

the Spirit-taught conscience thinks of the life as righteous or sinful according to the principle of its relation to God.

The principle of sin must be understood as positive rejection of Christ. The conflict between the Kingdom of God and the Kingdom of Satan is waged around this point. And it is not subscription to a creed that is regarded as acceptance of Christ, but the acceptance of a new basis of relationship of life to Christ, which abides continually. The ground upon which the world is convicted is that "they do not continually believe on me." The verb is the present (linear) indicative of πιστεύω, which means to trust in a person to the extent of surrendering the life to a new relationship on the basis of that trust. The refusal to put this trust in Christ is the rejection of Christ, and that is the climacteric expression of the principle of sin.

The Spirit convicts man by focusing his thinking upon the breeding place of sin—his attitude toward God. Jesus ever taught that sin begins in the desires, intentions, and attitudes of the heart. The sin of adultery is first of all the sin of lust. The sin of murder is first of all the sin of hatred. James, no doubt, was expressing a teaching of Jesus when he said, "Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." If man is to understand his sin adequately, he must judge it as the expression of his attitude toward God. The natural conscience may judge sin according to its effect on society, but the Spirit-convicted conscience judges it according to the attitude of belief or disbelief toward God. Before sins can be checked, before the sinful condition of man can be changed, the attitude of man toward God must be changed.

When I was a small boy my father removed his family to Lake City, Florida, where he became the President of the Baptist college of that state. The campus was located on the edge of a swamp, which was the breeding place of great swarms of mosquitos. Malarial fever was a constant threat to the life and health of every student. Instead of trying to kill every mosquito my father undertook to have

the swamp drained, getting rid of all stagnant water, and clearing away the dense growth of bushes and vines, thus removing the breeding place of the mosquitos and the source of the malaria. Life was protected, health was improved, and the swamp was transformed into a place of verdant beauty. Before it was drained and cleared it was infested with rattle-snakes and alligators, as well as mosquitos, but it was made a place where children delighted to play. The attitude of unbelief makes of the heart a breeding place for all manner of sins. The Spirit seeks to convict the world of that fact. If he can convict a man of the sin of unbelief as the breeder of all sins, he then can lead that man to seek a divine cleansing of his heart.

2. "Of righteousness, because I go to the Father, and ye behold me no more."

The picture is not altogether dark. It is somewhat as a Rembrandt portrait, where the face is painted against a dark background. So dark indeed is the background that the observer has to look steadily at the picture for a prolonged period to appreciate fully the light in the face. So it is here. The Spirit guides man's thinking until he sees the sunrise of righteousness in the face of the Saviour, shining forth in the midst of a sin-darkened world.

With respect to sin the Spirit would focus the thinking of the world upon its rejection of Christ, the Christlessness—and therefore hopelessness—of the world. With respect to righteousness he would concentrate the thinking of the world upon the perfect righteousness, the righteous completeness, the righteous sufficiency, of Christ.

His righteousness is to be seen in his way of doing the will of the Father: "because I go to the Father." The temptations at the beginning of his ministry presented the wrong way, the way of sinful and selfish desire, the way of the world. He rejected them for the way of righteous obedience. True conviction will compare these ways, not as alternatives to be chosen for convenience or expediency; but as diametrically opposed plans, to be compared in the light of

their essential intention. One is the way of disobedience, the other is the way of obedience; one is the way of self-exaltation, the other is the way of self-humbling; one is the way of self-seeking, the other is the way of service; one is the way of sin, the other is the way of redemption.

The Spirit must focus the attention of the world upon the death of Christ, his way of going to the Father. Herein is contrasted the righteousness of Christ with the unrighteousness of the world. He lived among men, loving them and doing them good; and they hated him for it. He suffered for them; they made his suffering more bitter while they sought ease for themselves. He was willing to die for them; they sought to crucify him while they protected themselves. He went to the Father by the way of his Cross; they went away from the Father by nailing him to the Cross. In the death of Christ his righteousness and the unrighteousness of the world clash. One accentuates the other. The world crucifies, seeks to get rid of, the only righteous person in it, proving that there is no righteousness in and of the world. The only righteousness which the world can know and may know, it must know in the one whom it has rejected. In his exaltation the world must see the proof of his righteousness, God's affirmation of righteousness as exhibited and declared in him.

A further thought that the Spirit would impress upon us in this connection, is that the righteous life of man is centered in the glorified Christ, and controlled by Him. The disciples were grieved because he said he would leave them, whereas he said that they should rejoice. They would have rejoiced if they could have understood the full meaning of his going, but they could not know until the Spirit taught them. On the day of Pentecost they began to understand. Paul understood that his going from the world was in order that he might fill all things with his fulness (Eph. 1:23; 4:10).

Christian experience—the supplanting of the unrighteousness of the world with the righteousness of Christ in the

life of a believer—is not complete until the life is controlled by the glorified Christ through his Spirit. While we live in the world our affections are to be fixed in him and in his Kingdom "And ye behold me no more." His invisibility to their natural eyes was to be proof of his victory over the world. No longer seeing him (θεωρέω) with their natural eyes, they were nevertheless to know him (γινώσκω, Jno. 17:3 and Phil. 3:10) in righteous fellowship.

3. "Of judgment because the prince of this world hath been judged." In addition to convicting the world concerning the nature of sin and true righteousness, the Spirit must make a demonstration of the clash between the two. Judgment is discrimination, demonstration and condemnation. In the betrayal, trial and crucifixion of Jesus the ruler of the unrighteous world is set apart, demonstrated as the evil one, and condemned through the victory of God's righteousness. The world thought that it was fixing guilt upon Christ and getting rid of him, but the Spirit will convict them of being the tools of Satan, and they will see the heinousness of their sin. With the Holy Spirit interpreting the meaning of the death of Christ to the world it is impossible to confuse sin and righteousness—there must be judgment. It is where the Spirit is not present in convicting power that the world fails to discern between sin and righteousness, and that there is no conviction of judgment in the minds of men.

That does not mean that there is no judgment, but that there is no conviction of judgment. The judgment of the prince of this world has taken place (κέκριται, present perfect, state of completed action). As in the voluntary death of Christ the righteousness of God is revealed, so in his crucifixion by sinful man the evil of Satan is disclosed. The two forces, good and evil; the two opponents, the Redeemer and the destroyer; the two realms, the light of life and the darkness of death, come to the climacteric clash of the cosmic age in the death of Christ. Christ is triumphant in his righteousness, while Satan is condemned in his evil.

The judgment of the prince of this world has taken place, but the judgment of the world on the basis of God's revela-

tion in the death of Christ continues through history, and will be consummated in the final judgment of the nations. These facts are borne in upon the conscience of man by the Holy Spirit in his convicting work. For man now to be convicted of judgment, in that Satan has been judged in the crucifixion of Jesus, is to see his sin in its maturity. One never fully understands the meaning of his sin until he comes to the cross under the guidance of the Spirit. As he looks upon the Saviour hanging on the cross, he sees what sin did then, and the Spirit convicts him of the fact that sin always does that. Are we horrified at the thought of the best man the world has ever known being subjected to such a shameful death? We are to remember that all sin moves in that direction. My sin is no better than that if I continue in it.

That is the significance of the conviction of judgment. In that Satan is judged, he is separated, set apart, according to his nature. If we presist in sin we are separated from Christ, being aligned with the devil. If we are convicted of sin, righteousness and judgment, we may be separated from the reign of sin, set apart unto Christ. That is what the judgment of Satan means to man. The Paraclete seeks to focus the thinking of the world upon that fact, and produce moral conviction, evoke a decision from the conscience of man.

III. "I will send him unto you. And he . . . . will convict the world"

Here we have the divine method of convicting the world. The Spirit is not sent directly to the world to do his convicting work, but he comes to believers to convict the world.* He must make a moral demonstration through Christians of the truths concerning sin, righteousness, and judgment. The men of the world need to have their thinking focused, their

* Dr. W. E. Denham makes good use of this point in his new book, The Comforter, which is reviewed in this issue.

consciences quickened, concerning these truths, for they have not known the Father, nor Christ (verse 3). It is because of that lack of knowledge that they persecute Christians, and it is through the conduct of Christians under anti-Christian circumstances that the Spirit works to reach the consciences of unregenerate men.

If Christians have no clear and deep conviction concerning sin, the conviction of the world by the Spirit will be hindered. If believers do not appreciate the righteousness of Christ in contrast with the unrighteousness of the world, it is not likely that the world will appreciate it. If the meaning of judgment is not real to believers, it will not be real to unbelievers. Christians are the sounding board for the convicting message of the Spirit. As we think, feel, and live in the world, that message is confused or clarified for the world. We need to remember this when we pray to the Spirit to convict others of their sin and Christ's righteousness and the fact of the judgment. He speaks through us. But if we name the name of Christ and live in sin how shall he convict the world of sin? We then shall make his message a mockery. If we love him we shall let him teach us in order that he may convict the world through us.

In his commentary on John (v. II., p. 220), Westcott cites Kostlin as having pointed out that the Gospel of John is a witness to the Spirit's conviction of the world concerning sin (III:19-21; V:28f, 38-47; VIII:21ff, 34-47; IX:41; XIV:27; XV:18-24); righteousness (V:30; VII:18, 24; VIII:28, 46, 50, 54; XII:32; XIV:31; XVIII:37); and judgment (XII:31; XIV:30; XVII:15). But it is to be remembered that the Spirit gave us these words through John's experience and testimony. The Paraclete came to John, teaching him, for the purpose of convicting the world through him. Both his work of teaching John, the believer, and of convicting the unbelieving world had to do with the meaning of sin, righteousness and judgment as related to the life, death, resurrection and ascension of Jesus.

These believers through whom the Spirit must convict the unbelieving world were themselves once a part of the

unbelieving world, but through the experience of conviction they were brought by the power of God into the schoolroom of the Spirit. There they are taught advanced lessons along the same line. The measure by which believers advance in the teaching of the Spirit is in a very real sense the measure according to which the Spirit will be able to convict the unbelieving world with respect to sin, righteousness and judgment. All of which means that Christians should have a more sensitive conscience concerning sin, a more positive consecration to Christ in his righteousness, and a more realistic awareness of judgment, than the world can possibly have without the convicting work of the Spirit. Compromise with the world will never convict the world. The life that conquers sin through Christ is always the best voice of the convicting Spirit of God.

The best demonstration and fulfilment of this promise came on the Day of Pentecost. The disciples gave themselves to obedience to the command of Christ, and he sent his Spirit to them to convict the world. Through their preaching and testimony some of the men who crucified Jesus "were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" The Holy Spirit convicted them through the testimony of the disciples. And their testimony was the achievement of the Paraclete through them, by teaching them. That is ever God's way. By guiding believers in the way of Christ, and witnessing through them, he is able to convict the unbelieving world.

The Pastor and His Greek New Testament.

Edward B. Warren, Orrville, Alabama.

The poet Tennyson at one time considered the book of Job. He wanted to arrange the great work of the Old Testament in a more beautiful English meter. He spoke with his minister about reading Job to him in the original Hebrew.

"But I am sorry I cannot read Job in the Hebrew," replied the minister.

"What! You don't know your own sacred books, and you are a priest of the Christian religion!"

To know the sacred books in Hebrew and Greek is an art seldom sought to-day. We have too many good translations. However, a working knowledge of the original languages of the Bible will help the pastor as he acts as interpreter to the people.

This paper is a study of a few observations in the Greek New Testament.

In Galatians 6:2 Paul writes, "Bear ye one another's burdens, and so fulfill the law of Christ." In the fifth verse he says quite a contradictory thing as far as the English translation goes, "For every man shall bear his own burden." How could Paul so quickly change his mind? Did he go to sleep, or nod, saying one thing in the fifth verse and another thing in the second verse? No, the confusion lies in the English translation; another instance in which the translators could have done a better job.

In 6:2 Paul uses τὰ βάρη: in 6:5 he uses τὸ ἴδιον φορτίον. The elucidation lies in the difference between βάρη and φορτίον. βάρη means the weight of a burden: φορτίον means the burden when it is borne, heavy or light. The difference in meaning depends on παράπτωμα which precedes βάρη, and ἔργον which precedes φορτίον.

If a man fall into sin, restore him and help him bear up under the burden. On the other hand, the erring brother is to prove his repentance by ἔργον. He must "bring forth

fruits meet for repentance." Each man must bear his own burden of proof. One man cannot live a Christian life for another, although the former can by sympathy and love help the restored man to make the burden lighter.

In Matthew 5:22 Jesus says, "Whosoever shall say, Thou fool, shall be in danger of hell fire." In Luke 12:20 Jesus says, "But God said unto him, Thou fool."

For many years in my early ministry I was perplexed by this surface contradiction. I could not understand how Jesus could call a man a "fool;" whereas, Jesus forbade us calling one another a "fool." It was when I studied the Greek New Testament that I learned that Jesus used two different words. In many cases the 1611 Version has muddled things. The American Standard Version has notes on Matthew 5:22 and translates the word in Luke 12:20, "Thou foolish one." That is much better than the 1611 renderings which are entirely contradictory.

In Matthew 5:22 Jesus used μωρέ; in Luke 12:20 he used ἄφρων. Μωρέ is probably from μωρός; although some believe it is used for the Hebrew Moreh, a word of contempt. Probably it is a translation of the Hebrew word implying godless, rebellious, impious, and in Jesus' day had even gathered a technical meaning of utter contempt. Some good English words, clean in their ordinary use, when employed technically denote contempt.

On the other hand, ἄφρων in Luke 12:20 merely means a stupid fellow. The rich man acted without intelligence. Therefore, Jesus did not contradict himself, as the 1611 Version would lead us to believe. If we curse our brother, we are in danger of hell fire; but the rich man was merely thoughtless and stupid.

I once heard a Baptist minister condemn mightily our Catholic friends for their wrong system of confession. He said, "The Bible doesn't say to confess our sins, but to confess our faults." He then quoted James 5:16, "Confess your

faults one to another etc." He was quoting the 1611 Version. He was not to blame. The translators are again at fault. The American Standard Version has corrected the point, "Confess your sins etc. Ἁμαρτία is the word used in the Greek text. Even if the variation παράπτωμα were used, it would yet be sin instead of a mere fault.

The Bible student who loves to study his Book scientifically as well as devotionally will find many glorious cases of grammatical science in his Greek New Testament. I give one instance. In John 10:38 Jesus says ἵνα γνῶτε καὶ γινώσκητε. The 1611 Version followed the Vulgate *credatis*. Some manuscripts have πιστεύσητε instead of γινώσκητε. The American Standard Version follows the manuscripts which have γινώσκητε. Godet follows the Alexandrian authorities and has ἵνα γνῶτε καὶ γινώσκητε. Professor A. T. Robertson also prefers γινώσκητε to πιστεύσητε.

However, apart from textual criticism is the beauty of this observation, ἵνα γνῶτε και γινώσκητε. Why would John, or any writer, use the same word thus twice? It would be queer to say, "that you might know and know." The significance lies in the difference of tenses. Professor Robertson used to tell us that many a sermon lay hidden in Greek roots and tenses and modes. The two tenses are aorist and present. In speaking of the tense that follows ἵνα, Professor Robertson says, "The aorist subjunctive is the normal tense, of course." The present occurs to denote a continuous action. Hence, Jesus said, "That you might know now, and that you might keep on knowing (or understand)." The effort of his words was to persuade them to know and understand ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

Facing Pastoral Problems.

GAINES S. DOBBINS, EDITOR

Increasing emphasis is being placed on the educational opportunity and responsibility of the modern pastor, and on the educational function of the church. There is felt need for a closer relationship between the churches and the denominational colleges, and a deeper sense of fellowship between pastors and professors. It is with a view to cultivating this better understanding that the following papers are presented. They were read at the 1934-5 meeting of the Southern Baptist Education Association, and indicate trends of thought that should be of special interest to and possess unusual value for the pastor who desires to keep abreast of thought in the educational world. The first of these papers sets forth the new conception of the practical functions of psychology; the second shows the need of mastery of the techniques of sound thinking; and the third discusses problems which arise from intensive departmental specialization.

Making Psychology Practical.

BY EDGAR M. COOK, A.M.,

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Before one can adequately discuss the ways in which psychology may be made practical, one must have before him a clear statement of the subject matter of psychology and the methods used in studying this subject matter. In recent years both the subject matter of psychology and the methods employed in the subject have been changed. We no longer say that psychology is a study of the soul, as the ancients did, nor is it a study of mental states and contents

as the structuralists maintained, nor the study of the mind, mental functions, consciousness, or even conscious behavior. The subject matter of psychology, according to these definitions, is too limited for practical consideration. Woodworth's statement that "Psychology can be defined as the science of the activities of the individual"[1] is much more inclusive and is an adequate basis for application.

With the change in the subject matter of psychology has of necessity come a change in the methods employed in studying this subject matter. Activities of individuals can be observed objectively, they can be studied under experimentally controlled conditions, and the data secured can be compared with those of other workers.

From a study of entities, mysteries, and other intangibles, with the sole use of introspection and arm-chair discussion, to the study of measurable responses with objective, experimental and statistical procedures has been a recent development in this field. The point of emphasis may be summarized in the statement that psychology of to-day is a science, with an adequate amount of material for its subject matter, and that it employs the methods and techniques of a science.

Applied psychology is dependent upon the research of the pure scientist whose only desire is to know and understand. The experimental psychologist has discovered many of the principles which purport to explain the behavior of living organisms. The practical psychologist attempts to apply these discoveries.

To apply these principles and facts to practical activities of life, however, rarely fails to assist the pure science, and often becomes an important part of it, in two ways: (1) The deficiencies or merits of hypotheses are disclosed by applying them to new situations. This is the way in which valid laws and principles are built up, and this is precisely what applied psychology does; (2) The worker in the field rarely finds principles sufficient to solve all his problems. These problems are then often attacked by methods like those

[1] Woodworth, R. S., "Psychology," 3rd edition, p. 3.

utilized in the pure science. The results may be a body of new experimental data by which the science itself is enriched.

Again we may say that applied psychology is putting psychological facts and principles to work for practical ends. The fields under which application may thus be made are almost innumerable—to industrial workers, to business in general, to advertising, to buying and selling, to practice of law and medicine, to education, to religious, social and philanthropic work—in fact, to all phases of life.

Psychology may properly be asked whether it can justify itself in a practical way; that is, whether it can contribute to an understanding of the human factors that enter into everyday situations, whether it can tell what degree of intelligence is requisite in a situation, what special degree of ability the situation requires, whether it can point out the individuals who are fitted by reason of intelligence, or other abilities, for particular forms of co-operation with others in the day's work. The above queries are at the bottom of the movement for intelligence testing and of applying psychology in all of its ramifications.

The application of psychology to the various fields of human endeavor is dependent quite largely upon an understanding of the capacity of an individual as determined by appropriate testing. Tests for determining some of the characteristics have been developed. Among these the intelligence tests are most widely used. Yet, in our colleges in the South, they are not given the proper attention and are not being used to the extent that is possible.

The Association of Colleges and Secondary Schools of the Southern States sent out a questionnaire to one hundred and five of its members and to thirty-seven four year nonmember colleges. To the question, "Do you use psychological or general intelligence tests as an additional entrance requirement?"[2], the following facts were revealed: 19 of

[2] Report of the Committee on College Entrance Requirements, the Association of Colleges and Secondary Schools of the Southern States, November, 1927, p. 7.

the 142 colleges used the test as an additional entrance requirement, 42 used tests but not as an additional entrance requirement. What uses are being made of the test results in these 42 colleges? Data are not available from these schools to answer this question.

A survey published in 1932 of 35 four-year liberal arts colleges related to the Methodist Episcopal Church shows that 34 of the 35 institutions gave some form of intelligence tests to some or all of their students.[3] Table I contains a list of the uses made of the test results at 25 of the 35 institutions.

TABLE I

Uses Made of the Results of Intelligence Tests at Twenty-Five Institutions

In determining the amount of academic work students may carry	16
In determining probation for low scholarship	16
In determining dismissal for low scholarship	15
In advising students in selecting their academic work	14
In dealing with disciplinary cases	13
In sectioning students according to capacity	13
In making recommendation for scholarships	13
For purpose of vocational guidance	12
In guiding students into positions of leadership	12
In determining the amount of work for self-support	10
As a partial basis for admission	8
In recommending for positions or for entrance to senior college	6
In encouraging bright students to undertake senior college work	5
For purpose of student training	2
In employing students for clerical help	1
In granting permission to participate in extra-curricular activities	1
For purpose of student motivation	1

This list of uses indicates that intelligence test results are being used to some extent in these colleges as the basis for educational and vocational guidance, for administrative and instructional purposes, and for general counsel or advice to students. It is through these channels and others that will be considered in this paper that psychology may be made practical in our institutions of higher learning.

With the influx of pupils in our secondary schools within recent years and graduation from these schools of large

[3] Reeves, Floyd W., and others, The Liberal Arts College, The University of Chicago Press, 1932, p. 336.

numbers of boys and girls who either want to go to college, or whose parents want them to go, has come a greater demand for vocational and educational guidance in college. A questionnaire answered by the entire student body of Carson-Newman College in the fall of 1934 showed that 45.5% of the students had not decided upon a major before entering college. 16.1% (mostly juniors and seniors, of course) had changed majors, and 17.3% had changed minors. 52.2% of the students said that no one helped them to decide upon a major. No perfect basis or method for educational guidance has been developed, but there is definitely some relationship between scores made on intelligence tests and the amount and quality of work that can be done in college. Thus, psychology may function in determining student load, within certain limits at least. Furthermore, students who make low scores on these tests have greater difficulty with certain courses than those making higher scores. Is it not the duty of the college administration to utilize the data that have accumulated from investigations on this problem and advise some students to avoid certain courses? Many mistakes will be made in unguided selection of subjects by a large percentage of college freshmen.

In the fall of 1932 more than 22,000 graduates from high schools holding membership in the Southern Association of Colleges and Secondary Schools entered college. During the fall quarter, or semester, these freshmen failed on the average in 13% of their subjects.[4] In one subject the percentage was as high as 19.8%. If one student out of five fails in a certain subject in college, is this not evidence that there is something wrong in the subject matter taught in the course, in the method employed in teaching this subject matter, or else that many freshmen are enrolling in this subject who are not capable of doing satisfactory work in it? If the difficulty is due to any one of the probable causes the

[4] Roemer, Joseph, The report of the committee on college freshmen grades, Association of Colleges and Secondary Schools of Southern States; Proceedings 1933, p. 305.

responsibility of the college is not lessened. Guidance should be based upon the abilities and needs of pupils. Psychological tests are our best means of determining the abilities of pupils. Standardized achievement tests are of aid in determining student needs for instructional purposes.

Vocational guidance is closely associated with educational guidance. This is certainly true if one's education has any bearing on the occupation or profession he is to follow after leaving college. In the writer's questionnaire referred to above, 29% of the students at Carson-Newman College had not decided upon a vocation. Investigations into the intelligence of people within various professions and occupations indicate that some relationship exists between the degree of intelligence possessed and the profession in which one succeeds. Of course there are always exceptions to a general rule, but an individual with a small degree of intelligence is usually a misfit in an occupation that demands a higher degree of innate ability than he possesses. The same may be true if the individual's ability is greater than that demanded by his occupation.

Psychology should function in our colleges in selecting men and women for special tasks, or occupations in our highly specialized industrial, social, political, economic and professional order.

Psychology may be made practical in administrative problems in the college through general regulation and disciplinary matters. The psychological principles of suggestion and leadership may function in all administrative features of the college. Youth of this age, as well as in all other ages, is willing to follow and to do if proper motivation is available. There is always the exceptional student, but disciplinary problems are lessened when the administration is able to create an atmosphere that is wholesome and progressive.

The college administration may apply the principles and facts of psychology through homogeneous grouping and extra-curricula activities. In spite of all that has been writ-

ten for and against homogeneous grouping, the fact remains that instruction can be better adapted to the various groups if the range of abilities within classes is limited. The brighter students are not held back and duller students are able to move at a rate commensurate with their abilities.

In the survey of colleges related to the Methodist Episcopal Church, referred to above, it was found that twenty-six of the thirty-five colleges classified students in one or more classes for instructional purposes. Fifteen of the twenty-six institutions reported favorably with reference to the value of classifying students into sections on the basis of ability; nine reported a division of opinion among faculty members with reference to the value of such classification; and two reported that little had been obtained from such grouping of students.

Carson-Newman College has for a number of years been sectioning students in freshman English on the basis of scores made on the Cross English Test. In the fall of 1933, the freshmen in Mathematics were classified in four groups on the basis of scores made on the Columbia Research Bureau Algebra and Geometry tests. An unpublished study of grades made by the various groups and of the achievement on other forms of the same tests given at the close of the year, revealed the fact that the fourth and second groups, respectively, made the most progress. Groups number one and two were taught by one instructor and groups three and four by another. The writer has no evidence that any difference was made in the methods employed in teaching the various sections.

It is possible and probable that in most cases when lit tle or doubtful results are obtained from homogeneous grouping failure is due to lack on the part of the instructor in adapting his methods to the needs and abilities of the members of the respective groups.

In many of our colleges psychology has been and remains an academic subject. There has always been a tendency to shun the practical aspects of such subjects. With

the advent of experimentation into all phases of behavior, the practical aspects of psychology have become evident. These practical contributions to instructional procedures are many.

With the advent of experimental education and psychology came criticisms of many of the methods used in teaching, studying, drilling, etc. These older methods had developed through experience but the experiences were limited and unorganized. Experimentation, and even science, does not discard experience, but each demands that it be controlled or at least systematized or organized, before definite conclusions can be drawn from it.

We may show how these applications may be made to instructional procedures by first calling attention to some of the difficulties that college students have. In the first place, a large number of college students are deficient in reading ability. Many of them have been taught in the earlier stages of their educational courses by people who were untrained or who have held to the old saying: "Read slowly and get what you read." Psychology has pointed out the importance of rapid reading, showing it to be an asset to comprehension, in addition to its many other good features. As a result of the emphasis placed upon wide reading in some of our courses and the poor reading abilities of students, some students find themselves lost in the reference work, and they soon become discouraged and therefore less efficient.

Other poor habits of study are evident among students in classes of any size. It is the writer's contention that teachers, in college as well as in other divisions of our educational system, should spend more time in teaching and less time in trying to find out what the students do or do not know. Teaching as referred to here does not merely mean lecturing to students or telling them things they do not know, but it means that after the abilities and needs of each individual in the class are known then the teacher gives proper individual guidance and assistance in develop-

ing the best technique for the particular course. Mass education is often a waste of time and energy on the part of both teacher and students. Fewer and shorter recitation periods with more emphasis upon laboratory and problem solving procedures would undoubtedly get better results in our college courses.

The investigations in psychology have had a tremendous influence upon educational theory and practice. At one time educational theory and practice were largely founded on the idea that the mind consisted in a number of powers or faculties which it was the main task of education to improve. The school was to devote itself to developing memory, imagination, will, reasoning and other powers. It was assumed that through systematic and rigid training these powers would develop as a whole as a muscle is developed by any one of many sorts of formal and exacting exercises. This general theory led to the development of a curriculum that was narrow and formal in character. Problems and tasks were introduced not because of their direct utility or even their reality, but because of mental exercises which they provided. The investigations by Thorndike and Woodworth, and others, have pointed out the fallacy of such a theory. A more acceptable theory today assumes that nothing should be made difficult just for the sake of being difficult, and on the other hand, that nothing which should properly be taught should be omitted just because it is difficult. A consideration of the practical aspects of courses is largely the result of investigations by psychologists.

Principles of psychology as developed through a multitude of well controlled experiments may be applied to the organization of the curriculum in a way to take care of the individual differences.

Psychology has made some contributions toward understanding and preventing personality traits that interfere with one's co-operation with others. Tests are available for measuring some of these traits. Some means of measuring

or determining these traits are essential before giving remedial instruction or special counsel to individual students.

The writer has recently made some use of the Thurstone Personality Schedule test in determining the degree of emotional instability and as a basis for giving advice to certain individuals. Such tendencies as worry, fear, self-consciousness, inferiority feeling, etc., take much away from the possible happiness in life and lessen one's efficiency. A detailed analysis of these tests given to seventy college students shows many of these tendencies to be common. A few illustrations may be given. Fifty of the seventy students suffer from stage fright when appearing in public, forty do an excessive amount of worrying, thirty-eight are lacking in self-control, thirty-eight have an inferiority feeling, thirty-seven have difficulty in making decisions, and twenty-six are lacking in self-confidence.

Are our schools over-emphasizing book learning and neglecting to teach people how to live and really enjoy life? We may apply psychology in providing activities and in giving instructions that would prevent or overcome such mal-adjusted tendencies in many students.

Two of our widely recognized general aims of education to-day are social efficiency and self-development. Psychological principles and facts may be applied in providing for opportunities and in giving proper motivation for the realization of such aims.

Is it not the duty of every person connected with our educational system to become familiar with the contributions of psychology and to apply them in his particular phase of school work?

Teaching Thinking.

C. E. Shaible, Professor of Religion, Coker College.

It is not my purpose to present an elaborate and formal address, but only to remind you of some things with the hope that they may be helpfully suggestive. These are not new thoughts, but sometimes we may be stimulated a bit, if we rethink some old thoughts.

Several years ago we met at Chattanooga, Tenn., in connection with meetings of several other education organizations. At that meeting distinct complaint was made by teachers of our theological seminaries that college graduates in these days have not learned how to think, and college teachers seemed to admit the justice of the complaint. Somebody in that meeting suggested that we ought to revive and restore to the curriculum, the old time course in formal logic. Now I am not prepared to contend for or against this particular suggestion. Such a course in Minto's text book on formal logic was required of me in my undergraduate days. Perhaps it helped me to think more logically; I do not know; I can not trace any definite effects of the course; possibly it was not properly taught. I tried to do the work well, but after it was over, it seemed to me the least helpful, indeed, the most useless course in my entire school experience. Perhaps, as I have said, it was not properly taught, or perhaps my mind was not adapted to it. On the other hand there were courses which definitely influenced my habits of thinking and helped me to escape at least extreme muddiness. To these courses I wish to offer my testimony together with what seem to me to be important considerations in the presentation of these and certain other courses.

First, however, let me recount some experiences. For sixteen years I have been teaching in a college which has been and still is developing a reputation for high standards of scholarship. Yet I have observed that when students read,—or shall we say 'study',—an assigned lesson, they seem to think that the bulk of what they read is to pass through them as through a strainer, while a small residuum

is filtered out as important for them as students. No matter how condensed the text may be, the same straining or filtering process seems to prevail. There is little attempt to really know the writer's argument, if indeed his conclusion is grasped. Most of what is read is discarded; only a little retained.

One reason for this may be the natural working of the mind which finds it necessary first to form a skeleton before clothing it with flesh and organs. (Please pardon the mixing of metaphors.) Unfortunately, however, the student frequently gets no further than the skeleton, and sometimes seems to deem the skeleton or perhaps a few bones sufficient. To take a concrete illustration: For several years I have been printing some notes on the mimeograph for use in a course in Bible. Partly with a view to minimizing the mechanical job, and partly to avoid making the mass of notes cumbersome, I have endeavored to condense these notes and to make every word count. I do not require that students memorize my wording. Indeed, for well known pedagogical reasons, I tell them to use their own wording; and reminding them that the notes are very much condensed, I suggest that they will require more words than I used if they master and express the thought. Nevertheless many will attempt to learn only a modicum of what is put before them. Another case: I am using a very scholarly book as a basis for a course in Ethics, viz., Garvie: The Christian Ideal for Human Society. This class is made up of seniors. Their first reaction to the book seemed to be that it was not understandable. But believing that it is a part of college education to learn to read scholarly books, I went over parts of the text very carefully with the class endeavoring to show them how careful, accurate and thorough reading would bring out the wealth of thought. Then one day I required that they paraphrase a section. In doing this I discovered the same old "strainer" habit and tendency, which in this case left very little in the student mind. At present the class is doing better. If they develop like previous classes they will ultimately learn not only to like, but even to love the author.

Another illustration: A few years ago the pastor of a large church in a city that boasts some culture was holding a protracted meeting in another church. I heard him several times and I noticed that he spoke so rapidly that I could not follow his train of thought. I made a desperate effort to hold one of his sentences in mind long enough to attempt to analyze it. It simply did not make sense. He was pouring out a big torrent of words and in a way overwhelming the people thereby. To me this seemed on a par with the ecstatic behavior of some sects that flourish among the ignorant only.

Again: A leading editorial in a prominent religious journal read recently impressed me as lacking in definiteness and clarity of thought. Twice have I seen the query in a newspaper, "Why cannot people think straight?"

Some of the causes of this situation are part and parcel of the life we are living, and of the attempt of those who plan elementary education to adapt the public school education to the life situation. Life is so full of so many numbers of things that education endeavors to speed up in order that more ground may be covered. Hence pupils are taught to read rapidly. And this teaching of speed begins at the very start. Possibly I do not know enough about elementary education to say anything about this; but I notice that if a child is to be trained to make quick finger movements for piano playing, he must first learn to make the correct movements slowly. I have also noted that a girl who first learns to paddle a canoe slowly develops a better racing stroke than one who starts the fast racing stroke at once. That is to say, accuracy of muscular movement should be acquired first, speed later; and even then not at the cost of accuracy. Since the learning of finger strokes and arm swings is largely a matter of organizing nerve centers, it would seem by analogy that accuracy in reading should precede speed and should never be sacrificed for it. Not but some reading matter is of such a nature that we ought not to spend much time on it. But after all what is the use of dazzling the eye with a thousand words if all

the thought you are going to carry away is fully expressed in fifty words? It would seem to be an unnecessary eye strain, and that too in a time when human eyes are very much overworked.

Just recently in one of my classes I was emphasizing the close analysis of language as necessary to the clear understanding of thought. One member of the class informed me that she had been taught in school to read rapidly and that consequently when she attempted to read aloud, she frequently did not know even how to pronounce words. Whereupon another member of the class said that pupils had to read so many books that they could not read anything thoroughly. Such a pedagogical method defeats its own purpose.

Unfortunately the astounding expansion of the field of knowledge has so affected us who handle college education that we do not give proper attention to this matter. To begin with, there is confusion in the use of the term English, in both secondary schools and colleges. The so-called Department of English is supposed to do two things. For it is one thing to study the structure and forms of expression which are characteristic of the English language with a view to promoting the interchange of thought among us, and it is an entirely different thing to examine literary forms such as romance, novel or drama as such or as plot developments. Both may be regarded as essentially psychological studies, but the one has as its object the promotion of communication while the other is largely a study in motivation. The tendency is to obscure the former and emphasize the latter.

It is often assumed that if one reads a great deal of correctly written English, he will by a process of absorption learn to speak and write good English, even though he be one who reads rapidly and for the sake of general impressions. As far as my observation has gone, this does not work. A student will not take on the excellent cast of thought found in well written English unless he takes time to notice that cast of thought.

Relatively slow and poor students may, therefore, surpass more able minds in achieving the ability to write clearly. All who have to do with English departments in any way ought to keep definitely in mind these two objectives, viz., the ability to write English clearly, forcefully and beautifully, and the knowledge of English literature, its writers and their accomplishments, including their times, their plots, their philosophies, etc. Neither of these should be discarded or neglected, but the former is without any question more important for the peace and happiness of mankind. The students sent up by the high schools know so little about the science of language, i.e., they are so ignorant about how to share their thought life with each other, that they are not prepared to study or understand the thoughts of the world's great thinkers and leaders.

On the journey to this meeting I chanced to meet two college students with whom I conversed on the subject of accurate thinking. One of them told me that his English teacher had recently announced a reduction of one-third in the quantity of reading which he would require, but adding that more accurate and more thoughtful reading would be expected. The other told of a teacher who taught his pupils to get simply a general impression, and, said the student, he was injuring the students' thinking habits thereby.

A few months ago a professor of English said that he did not see any sense in drilling students in parsing and syntax. Apparently his idea was that students should read a great deal, i.e., read rapidly with a view to stimulating their own thinking whether they understood the author read or not. Another English teacher admitted that students are encouraged to read for a general impression rather than for understanding. When the former teacher was reminded that sentence analysis, parsing and syntax were in reality the analysis of the workings of the human mind and should therefore be regarded and treated as psychological and vital rather than mechanical, he replied, "I had never thought of that."

Now for my testimony. The courses which did more than anything else to teach me to think were courses in Latin and Greek. It was not the study of classical literature as such, but the analysis of human thinking. Latin and Greek are not dead languages to those who understand, feel and appreciate the thoughts and feelings of Plato, Euripides, Aristotle, Vergil, Sallust and Cicero. Language is instinct with human life just as long as it communicates the thoughts and feelings of one human being to another.

If man is to live in peace with his fellows, he must share their thought life. We to-day realize how Europe is torn with strife and is threatened with war because of suspicion and distrust, selfishness and lack of sympathy.

Here in the United States of America the melting pot and the usual use of a common language have served to prevent the most of such friction and strife. But there is class warfare in our midst and there is a great deal of gross misunderstanding due to slovenly thinking. It is difficult to believe that man can be inhuman if he understands his fellows.

"There is neither east nor west,
Nor border, nor breed, nor birth
When two strong men stand face to face,
Though they come from the ends of the earth."

Definite thinking and clear writing are the means by which we stand face to face.

Demagogues find their opportunity in hearers who do not think carefully. The preacher already mentioned as pouring out a torrent of words which his hearers did not understand, nevertheless seemed to stir up quite a number to make a Christian profession. At any rate a number did so. Likewise the demagogue can sweep a meeting, a state or a nation from its feet, if his hearers do not think carefully. Herein lie the gravest dangers, especially in times like these. The whole determination of practical standards of living, the entire problem of right and wrong, depends for solution upon the proper use of constructive imagination. And this requires accurate and careful thinking and careful communication.

It is not intended here to recommend that we teach Latin and Greek to everybody as a panacea for man's social ills; but rather to urge that language analysis is thought analysis, and to exhort that we endeavor, insofar as opportunity offers anywhere, to provoke the careful weighing of words and expressions with a view to a thorough understanding of what others say, and a cleancut presentation of what we ourselves are thinking. College students need to become acquainted with the thoughts of great men before they can do thinking of their own to any extent. When they have learned the thoughts of great thinkers, then may they learn to think for themselves.

The pastor of one of our strong Baptist churches in South Carolina was heard to make the remark that language study is the best psychological study, especially if it be the Greek language. I am not prepared to say that no language surpasses the Greek in this regard, for I have studied only a few; but of the seven which I have studied, the Greek stands out pre-eminently as the one which helped me most in my thought analysis and therefore in clarity of thought and speech.

As a teacher I have had opportunity to teach New Testament Greek to some college students, and I do not think I am mistaken when I say that some very interesting developments along this line of clarity of thought have been observed. I do endeavor to have Greek students read as rapidly as possible, but accuracy is never sacrificed.

My experience in teaching other languages has been so limited that I have not tested this out with any other as I think I have with Greek. However, I believe that even though it be true that Greek lends itself to this purpose better than any other foreign language, yet a great deal might be accomplished if teachers of other languages, including English, would increase their emphasis upon accuracy of understanding and expression, insisting upon attention to fine distinctions of thought. Not that we should encourage a pedantic spirit, but always and ever definiteness and clarity of thinking.

The Relation of Intensive Departmental Specialization to Co-operation.

Spright Dowell, President of Mercer University.

The outstanding developments in the field of higher education at the present time are in curriculum organization. Honors courses, comprehensive examinations and other devices have been widely used and as widely publicised. Divisional organization and reorganization have gone forward from both the horizontal and vertical points of view with the lower and upper divisions, or the junior and senior college, in which emphasis has been upon exploration and concentration, respectively, with the grouping together of subjects and departments in three or more unit cores.

Divisional organization on the horizontal plan is designed to differentiate clearly the work of the first two years of the college course from that of the last two years. During the first two years the student is laying the broad foundation and acquiring the tools for further study; consequently, the work is prescribed either in terms of group or subject materials. The work of the last two years is largely confined to the student's field of concentration and carries with it corresponding opportunity and responsibility for self-direction.

The study of the catalogues of various institutions of higher learning throughout the country reveals a highly interesting effort with many variations to relate the students and the institutions that serve them, each to the other, in the most helpful and effective fashion.

Paralleling the horizontal division referred to above, the grouping of subjects or departments has also undergone considerable revision. Now the grouping of departments for selecting majors, minors or electives has been the practice for years in many colleges but the use of groups to insure wise distribution of work and the setting out of requirements according to groups is quite modern. I take it

that we are familiar with typical three, four or five group organizations and that there is no need for reciting them here. Suffice it to say that the differentiation of the work into lower and upper levels for exploration and concentration and the rearrangement of the materials of instruction by the grouping of related subjects and departments are designed to bring about such integration and co-ordination as will make for a better quality and a better product of education.

In this connection some person with a keen sense of humor now suggests that "An attempt to integrate faculty attitudes and opinions and orient them to the public need is definitely in order." Just how it would be practicable or desirable to have a standardization of college materials and objectives and behaviors which would be acceptable to all concerned is a question that is hardly possible of determination. Even so, we may well give attention to the admonition that "We need a clearing of the college atmosphere, by and for the educated, rather than by and for the educators; a house-cleaning which shall be in effect a new evaluation of human knowledge, with clarification of intellectual aims and fixing of 'facts' as for mass consumption, relegating the 'frills and fripperies' of 'pure speculation and nonproductive research' (sic) to those who are free of obligation to the public purse for continuance of these 'luxuries'." Again, "The college public is fed up with purely local experiments, plans, and picnics; fed up with individual showmanship and absorption of the public interest. A new college 'plan' attracts about as little attention to-day as does a passing car. It is now time for a more united front and a much more common resort to the frontier trails which these experimenters have blazed for us, if higher education is to meet the new demands upon it. If American youth can't find work they are bound to pour into our colleges in ever larger groups and to stay there longer. Their needs must be met and met within the bounds of a greatly reduced college income. The only remedy is simplification, unification, orien-

tation on a revolutionary scale. The Hitler alternative, regimentation of youth out of the university and into industry, is for us unthinkable."

In the light of present-day needs and trends, certain problems stand out and the principles and processes by which they are to be solved deserve consideration. The presence and the persistence of traditional ways of doing things reenforced by a sort of chronic constipation of selfishness leads to the effort to justify the status quo with a corresponding subjective attitude that has the semblance of and not infrequently smacks of egotism and bigotry. Such bearing and behavior may even find expression, in rather delicate and refined fashion, to be sure, in college class-rooms. Accordingly, we are constantly in need of some impelling and irresistible challenge to restudy our resources, our relationships and our responsibilities with open-mindedness and alertness to make such revision as empirical knowledge may warrant.

There will be constant need, too, of some inspiriting ideal that will call forth one's best and this may well take practical and competitive form as a sort of contest for recognition on the basis of merit for excellence of service. In like manner, there is need of constant watchfulness lest one lose perspective and become self-conscious or even self-centered, thereby misplacing emphasis and losing sight of one's ideals. Now the materials of learning are all related and should be correlated and ofttimes integrated. The grouping of these materials around some three or four cores may well be employed as a sort of integrating process whereby courses with a certain measure of common elements and community of interest are comprehended within departments which in turn are comprehended within divisions.

Now the problem of good teaching must relate itself to the student's life career, both in the determination of that career and in growth and development for that career. This can best be done by means of the subject matter of the teaching process and by the experiential knowledge and

power which result from the teaching relationship. Intensive departmental specialization may lead to a species of concentration in which over-emphasis will be given to the immediate and under-emphasis will be given to the remote. In the interest of healthy growth and development there is constant need to guard against individualistic policy and practice which break up the core divisions into more or less arbitrary and artificial departments with variegated courses and with a variety of head professors going in as many directions.

Such partition into smaller units which goes with intensive specialization tends to clutter up the machinery, makes it difficult to co-ordinate and control the truths to be learned, and places the stamp of approval upon individualism and independence as the mode. It also necessitates substantial increase in outlay for budget, for instructional staff and for buildings and equipment. This encourages extravagance and waste of time, effort and money.

Over against this plan of subdivision and in the interest of sound knowledge and of group and individual welfare we do well to keep in mind the advantages that go with the larger group consciousness and with the integrating and stabilizing influences of the more comprehensive plan of organization under the general direction of the divisional chairman whose duty it is to see to it that the field of student knowledge covers an adequate area, has a well diversified crop, is suitably fertilized and cultivated and produces well-rounded and resourceful personalities who in their relationships and reactions portray the large group consciousness that is the prerequisite to brotherhood in our expanding world and in our advancing civilization.

The social sciences are related and inter-related and the student of history will have little grasp and appreciation of our present day civilization and its pressing problems unless this same student is also well grounded in his knowledge of political science, sociology, economics and geography. Similar relationships and principles hold in the case of other large unitary cores.

In the last analysis, therefore, the problem of a fitting working basis of organization and co-operation becomes one of properly selected and grouped subject matter on the one hand and of properly considered and administered regard for human welfare on the other hand. Subject matter, therefore, must be as thorough, as comprehensive, as useful and as rich as present attainments and facilities make possible and our conception of the highest welfare for the individual and the mass must find expression in terms of the largest and best development for all, and of corresponding excellence and usefulness for each.

Interdepartmental conferences for the discussion of teaching problems and for the interchange of ideas relating to these problems should be held occasionally and the frequent selection of special faculty committees for the study of new instructional methods ought to be consistently encouraged. There is no better way to discover and to promote the harmony and helpfulness that must increasingly exist both among educators and those whom they serve if democracy and education are increasingly to prevail.

Life Factors and Tendencies.

Has Our Democracy Failed?

That the United States is in a period of social and economic change which must bring about extensive modification in our political structure no observing man can overlook or ignore. How extensive the reconstruction is to be, or how radical, it is not now possible for any one to say. The recent unanimous threefold decision of the Supreme Court concerning the N. R. A. brings the country face to face with the question whether the American experiment in democracy has run its course. No one would question that for more than a hundred years it was successful. Throughout this twentieth century increasingly we have been meeting situations for which the forms of our democracy seemed inadequate. Six years ago there came a breakdown so extensive as rapidly to develop all but complete collapse. We have now had somewhat more than two years of effort under heroic leadership to effect "recovery." It was evident from the beginning that recovery was being undertaken along lines of reconstruction. This course was projected and justified on the plea of meeting a calamitous emergency, and was accepted quite generally on the plea that the more radical features of the reconstruction were to be temporary. From the beginning there were those who saw that many features of the reconstruction were likely to be permanent if they should prove at all successful. Not a few of us felt that the structure of our economic, political order was being shifted to a new base.

In the emergency, calling for desperate remedies, the Constitution was ignored and assumed to be in abeyance. As far as possible those responsible for the leadership of the recovery movement avoided getting their case before the Supreme Court. That there was hope, and distinct effort from important sources, that the Court would feel con-

strained by facts of the changing order and by pressure of public opinion to reinterpret the Constitution in such terms as to enable the rebuilders to make permanent their work was clear to observant students. That hope is now blasted. The Court has resisted all such influences and has affirmed the integrity of the Constitution in its application to changes in our democratic order. Calm and thoughtful men can hardly be surprised in the present situation. Changes are necessary. They must be made in accordance with the terms of the fundamental law of our national existence. If the Constitution stands in the way of needed change, the way must be prepared by first changing the Constitution. To ignore it, avoid it, evade it or defy it is not now possible.

Some very dangerous elements have appeared with increasing clearness in these last two years. First, there has been a steady assumption on the part of the national administration that it is the business of the Government to act in a paternal relation to all the citizens, and to see that none suffer want. This is a very wide departure from our previous theory that our Government was to encourage self-reliance, initiative, resourcefulness; and to protect all citizens in rightful efforts to provide for their own welfare and to protect themselves against want. The older theory was too individualistic and as heretofore understood and applied, is not workable in the complex conditions under which life must be carried on to-day. The new conception is paternalistic and tends to undermine and destroy that manly self-reliance without which a democracy is impossible. It is appalling to think how far we have gone in so short a time in cultivating in many millions of our people a desire that some one else shall do their thinking and make provision for their welfare. The Boston Transcript recently published an estimate that more people are directly and indirectly receiving their support wholly or in part from the Federal Government to-day than voted for both major candidates in 1932. A distinguished political statesman expressed his concern something like a year ago in the aphorism: "Nobody

is going to shoot Santa Claus." This attitude represents a condition which cannot continue without the destruction of our democratic ideals and institutions.

Second, we have proceeded on the assumption that the National Government must be supreme and the states subordinated. We are no longer to have "United States" but a strong, central Government with authority and power in no important matter delimited by state lines or by the traditional "sovereignty" of the several states. The depression emergency, along various lines, has only brought to a climax this change in governmental theory and practice which was growing steadily during the last forty years. It is significant that the periods of most rapid centralization have been under administrations chosen by the political party supposed to emphasize the integrity and rights of the states. An illustration is seen in the matter of liquor control. In his campaign for election and for the repeal of Prohibition the present President energetically stressed the rights and duty of each state to its own laws and administration, as the corner stone of his policy. Now that the Supreme Court has reaffirmed the integrity of the states, even though the question of liquor control was not directly involved, one of his chief laments is that "federal liquor administration" is destroyed and the several states will be allowed to make whatever laws they wish and will be compelled to suffer from the weaknesses and penalties of administration. Thus is emphasized the theory of centralized power. We must redefine the relation of the states and the nation.

Third, ever since the war Americans have acted on the theory that prosperity is produced by spending. We have sought to grow rich by going in debt. For a period of ten years every threatened crisis was met by discovering "new lines of credit." It is was blissfully ignored that this policy meant only finding new ways of consuming resources and mortgaging future production. When at last we had reached the limit of private credit, and it was no longer possible to find private collateral for further loans, instead of seeing

the folly of this entire theory, the Government itself assumed the role of lender. It not only invited but encouraged and urged corporations and individuals to borrow from their Government; and this in addition to, and because of, borrowings which had already reached such limits as largely to destroy private credit. The tragedy of it all lies in the fact that there seems still to be so very few to realize the hopelessness of this entire system.

Fourth, involved in both the above statements has been determined, extended and pathetically tragic spread of the craze for gambling. It is not necessary here, nor is there space, to indicate details concerning this feature of our life. It has become atmospheric. It is being taught and promoted not only among young people but even among young children.

Fifth, we are compelled to testify to a wide-spread paganizing influence in the whole structure of our civilization. It affects, more or less, every phase of our thinking and all our institutions.

What does all this come to? In brief, simply to this: Democracy is possible only on the basis of moral integrity; intelligent understanding, that is, truly enlightened self-interest; unselfish devotion to a true social order and to all the members of it as personal partners in a truly human enterprise. These qualities do not belong to normal human nature. They call for a rebirth. True religion, "high religion," religion divinely mediated and constraining, here alone do we find the source from which members of a permanent democratic society can be created. Democracy must rest upon individual theocracy. There can be no brotherhood of men that is truly effective except on the basis of the fatherhood of God. Men cannot live together in a righteous social order without consciously living in the Kingdom of God. One of the fatal misconceptions of our recovery lies in its reliance upon coercion, force and penalties for its application and maintenance. Men can never be forced to live together in justice, righteousness and bro-

therhood; and for the simple reason that the force itself must be applied by men who are themselves members of the common order. In the last two years we have multiplied by tens of thousands the men who have been set to watch their fellows to see that they did not violate the principles of neighborliness. In any order something must be done to restrain and to punish the unneighborly and the anti-social. But, a system which depends upon compelling neighborliness and social behaviour as a major principle has already confessed that its membership presents an impossible problem. Religion is our only hope. Religious leadership is more aggressive than ever before, but seems too largely lacking in insight, in understanding, and in prophetic power. And it is to be admitted that our political and economic leaders have shown only the slightest apprehension of their need of help and co-operation from the religious leaders.

National Piracy.

The world is witnessing at the moment two of the important nations of the world perpetrating theft by force of territory of other nations that are helpless, by reason of military inefficiency and lack of preparation, to protect themselves. In the case of Japan the plea is necessity for meeting the demands of life for the Japanese people; in the case of Italy the ambition and the boast of imperialism are shamelessly professed. In neither case would the outrages be undertaken but for the general world conditions that make it altogether impracticable for the other nations to interpose with sufficient force as to prohibit these piracies. In both cases there is a deliberate ignoring of the sentiment of mankind, and in the case of Italy a blatant defiance of that opinion. In both cases the depradations are justified internationally by citing the course of empire building by other nations in the past. It is altogether a pitiable and humiliating situation, one that exposes to full view of all

who will see with awakened consciences the depravity and sin of man, his weaknesses, his folly and his stupidity. Is it possible for the human race to adopt a rule of justice and consideration in dealings among the races and nations? Nationalism stands out to-day as the supreme sin of peoples. There is no deliverance for the world from further destruction of its slowly achieved ideals and values unless there can be a genuine and general conviction of the sin of nationalism. The only hope is in the fact that God has so made man and is so making history that greed, selfishness, ambition, ruthlessness, unrighteousness are destructive of the man, the group, the nation, the race, that practice these iniquities and abominations. But that hope calls for the centuries, and for submission to the oppressions of the workers of unrighteousness in this present age. It is a time for prophets and martyrs. "The Lord reigneth, let the nations tremble:" "The Lord reigneth, let the nations rejoice." In such a time and such a crisis the ancient prophetic word still holds in a world shaken to its foundation: "The righteous man shall live by faith," Knowing that the Lord God has said: "The word has gone forth from my mouth and shall not return—Righteousness."

Still the Mission Chisellers.

Those who desire a humanistic missionary enterprise rather than the historic Christian missionary movement are not to be denied. They have recently held another conference, this time for two busy days. They still lack the conviction and the courage to inaugurate an enterprise of their own, to their own liking, and dependent on the support and the service of those who believe that the good of humanity calls for the humanistic rather than for the Christian gospel. By no means, we are told by their most persistent journalistic advocate, will they think of going outside "the church"—whatever they may mean by the term in this con-

nection. No, they will continue to seek to bless the plans and the missions of the denominations and their boards by bringing about revision of their aims and methods. In the two-day sessions of the recent conference there was "too little time to complete the new organization and to define in other than the most general terms the vital question of function and policy." But we are told that "these will be worked out in due season" and the interested public "kept advised" by that periodical which misses few occasions to discredit "orthodox missions." There was time to 'discuss every aspect of the world situation which Christianity now confronts,' and to determine (as if the conferees had not already settled that) that 'there is need for an independent organization devoted to the interests of world Christianity which will work in co-operation with denominational mission boards and perhaps with other agencies.' 'Independence' here was expressly defined as excluding any dependence on the boards with which the new organization is to 'co-operate'; and no plans seem to have been devised for inducing them to accept this "needed" "co-operation." Are we to understand that the threat of the Laymen's Commission stands: to co-operate or expect undermining?

Book Reviews

I. SOCIAL, EDUCATIONAL AND PRACTICAL

God Among The Germans. By Paul F. Douglas. University of Pennsylvania Press. 325 pages. 1935. $3.00.

What is the true relation between religion and life? What does theology have to offer to the making of an adequate view of life? Never before has the world seen such thorough-going attempts to answer those questions on a rigidly controlled national scale. In Soviet Russia the answer is sought in a complete rejection of religion. In Nazi Germany the effort is to work out a state religion, formulated and controlled by the state. Each nation provides an intensely interesting study for the serious student. Church history, sociology, psychology, and theology all jumbled together make a sort of crazy quilt pattern. What has led to the present situation? What are the forces at work, and what is the aim in view? Will the present plan hold out, or will there have to be modifications? What will probably be the final result of each national experiment?

This is no time for dogmatizing about what other nations should or should not do, but it is a time for serious study. It is a time when men who know should write, and others who want to know should read the best that is written. God Among the Germans is a book that deserves wide and careful reading. Evangelical Christianity is fighting for its life in Germany, a battle that is more subtle, and may prove to be more dangerous to the cause of Christianity in the world, than the war against religion in Soviet Russia. Pagan philosophy, expressed in the views of Alfred Rosenberg, and the Folkic Religion, as conceived and championed by Professor Hauer and others, are convenient tools in the hands of the Nazi Government in effecting a totalitarian

state. The effect of all this is certain to be a reduction of Christianity to the level of natural, even political, religion.

The approach of the book is historical, and therein lies its chief worth. It is the clearest statement to be found to date in book form of the forces at work in Germany affecting the life of the church. The reader will get from it a clear understanding of what the German Faith Movement is, what the Folkic Religions are, what the Nazi Government has done and is doing with reference to church government, how the Jews have fared under Hitler and why—at least he will get as clear an understanding of these things as he may expect to get from any book that has been published recently. The particular views of the author are not of primary importance, save in matters of historicity. The reader must be prepared to sift them for himself.

H. W. Tribble

Rural Church Problems. By J. W. Jent. Oklahoma Baptist University Press.

For more than thirty years the author of this book has had contact with rural churches in five Southern states. During most of that time Dr. Jent has been making a definite study of the country church problem. And it is a significant fact that in our day he is able to write a book that is optimistic and constructive. We have heard many lamentations over the decline of the country work; here are practical suggestions, many of which have stood the test of experiment. Dr. Jent says, "I am convinced that 'The Rural Church Problem' can be solved; that farmers can have and some day will have efficient churches—churches which will serve rural communities as well as urban churches serve towns and cities." In addition to chapters on the pastor problems, maintenance, administration, organization, and enlistment, there are also important studies of "The Denominational Problems," "The Challenge of Changing Conditions," and "The Rural Church Perspective."

J. B. Weatherspoon

Education For Life With God. By Wilfred Evans Powell. New York. The Abingdon Press. 263 pages. $2.00.

One of our deepest needs is for an adequate and satisfying philosophy of religious education. The great majority of books produced in recent years have dealt with problems of method, materials, objectives, places and programs. Three notable books have appeared within the past five years that attack the problem from the philosophical point of view—Professor Soare's *Religious Education,* Professor Bower's *Character through Creative Experience,* and Professor Coe's *What is Religious Education.* Alongside these basic discussions must be put Professor Powell's *Education for Life With God.*

The title indicates the author's reply to Coe's question, "What is Religious Education?" Professors Powell's thesis is that religious education should be fundamentally *religious* and that to be essentially religious it must put God at the center, and social and ethical values in the circumference. Professor Powell incisively describes the current viewpoint as ably set forth by Bower, Coe, and Soares, and then proceeds with clear insight to give a revealing critique of the philosophy underlying their interpretation of the essential nature and purposes of religious education. In each case he points out that the fundamental inadequacy lies in the tendency to minimize God and magnify man. The cosmic reference is recognized, he admits, but not regarded as fundamental.

Religion, conceived broadly, is "an attitude toward the universe rather than an attitude toward society."

This attitude, to be satisfying, must be Christian, that is "an attitude toward the universe which . . Jesus had, and which involves Jesus' way of conceiving the universe as intimately related to a Fatherly God . . . It manifests itself in a life of dependent trust and of devotion to spiritual ends . . . especially the love of neighbor." Broadly, then, religious education may be conceived as all educa-

tion having a religious aim. But it is this broad view to which there is found objection. It is so broad that it ceases to have any cutting edge. Religious education having become everything of necessity becomes nothing. A stricter view is therefore needed.

The deficiencies of the broad view are met by a renewed emphasis upon "those aspects of education that are religious in a quite specific sense." This does not mean that a sharp line is to be drawn between "religious" and "secular" education, but that religious education must be conceived as a part of education with distinctive aims and materials. Its aim is "to make religion explicit and the religious attitude conscious and whole-hearted." Its materials are religious literature and experience—especially the Bible and personal relationships with God through Christ. When religious education is conceived in this way its fundamental objectives become three-fold: (1) Developing in the pupil an adequate idea of God; (2) guiding the pupil toward an adequate experience of God; (3) making the church central in the process.

The author, in his two concluding chapters, faces some consequent emphases, and discusses two vitally important involved problems. He takes a rather liberal attitude toward the Bible as curriculum material, insisting on its importance, but admitting that it is not at the center of the process; and finding its chief value as "an inspiration to religious experience and a guide in developing it." The worship experience he puts near the center of the progress, and gathers about it the experiences which are to bring about the essential results which have been sought but often missed in the older "conversion" type of evangelism. It is here that a true evangelicalism is so compromised as to amount almost to surrender. One cannot but wonder why so great an opportunity for a great re-statement of the objectives of religious education in terms consonant with the New Testament should have been thus missed.

The discussion of the two "involved problems" is an effort to reconcile the difficulty which Coe and others have

faced and strongly stated in their "social theory," namely, the possibility of a separation of the thought of God from that of social responsibility; and the correlative possibility of confusion of the moral vision through faulty thinking about God. The position taken is that there need be no such confusion when education has as its basic philosophy the contention expressed in the title and thesis of the book, that "religious education is for life with God."

The volume, let it be repeated, is a notable contribution to the literature dealing with the philosophy of religious education. The author goes a further step than any of his contemporaries cited in giving us a religious base for educational theory and practice. Perhaps it will pave the way for another and more adequate discussion by one still closer to the New Testament conception. G. S. DOBBINS

The Pastor at Work in Christian Education. By Henry G. Weston Smith. The Judson Press, Philadelphia, Pa. 1935. 110 pages. $1.00.

For a time the emphasis in modern church school education was on the leadership of a specially trained director of religious education. Within recent years, however, it has become more and more apparent that the pastor in the great majority of cases must be his own educational director. Perhaps it is as well that this should be so, since the educational ideal in the ministry is distinctly a New Testament ideal, and it would be a misfortune for the pastor to diassociate himself from the educational work and responsibility of his church.

The author of this informing and inspiring book is described as "pastor of a large, live, progressive church. Its Sunday-school is regarded as one of the best equipped and best conducted, and in its methods most modern, in the state." He is therefore not a theorist, although he has a good grasp on modern educational theory. He sets the pastor in the midst of the educational activities of his church, and indicates the lines along which his service will be most

fruitful. The pastor is magnified as the pivotal person in the church's educational program, and the effort is made to show how he can function in his educational task without losing sight of his total job as preacher and pastor.

A paragraph in the introduction sets forth well the purpose and the nature of the book: "The ten studies here presented are therefore designed for pastors and others closely associated with them, who should further Christian education right where they are—in their own church—at once—and regardless of any obstacles they may face. An attempt has been made to approach the subject from a warmly sympathetic angle; the aim being to describe, in part, the pastor actually at work."

The book is unusually fresh and readable. Pastors with educational vision will find it unusually suggestive and helpful.

G. S. Dobbins

The Romance Of A Doctor's Visits. By Walter Lewis Wilson, M.D. The Bible Institute Colportage Ass'n., Chicago. 126 pages. Price, paper, 20 cents.

This little book contains thirty-one stories from the interesting, intimate and intense work of a medical doctor as a Soul-winner. The personal element is held modestly in the background, but the personal Saviour, Jesus Christ, is compellingly prominent in every incident. Besides the thirty-one incidents of salvation of individuals from all walks of life, due to the personal work and testimony of this consecrated physician, there are over two, closely printed pages of "Hints and Helps for Personal Soul Winners;" these are mostly scripture references, largely from the New Testament, for use in dealing with the various sorts one encounters in trying to win folks to Christ.

Dr. Wilson not only knows that he himself is a redeemed man, he also knows *how* he was saved and how everybody else must be saved if at all. While this doctor is a great preacher, yet every one of these conversions was in "hand

to hand," heart to heart presentation of the Gospel to the lost.

Any Christian will be greatly stimulated by pondering this little book; and especially will it be helpful to preachers who are afflicted with the tendency to dry up, freeze out or blow off, as his case may be. One is forced to contrast these earnest, quiet, gospel appeals with many so called evangelistic sermons that one is sometimes compelled to hear. For some years now, Dr. Wilson broadcasts each morning, except Sunday, 6:45-7:00 over the Kansas City Star Radio Station WDAF (610 Kilocycles; 5000 watts). His message of salvation, hope, comfort and instruction, reach an estimated audience of a million daily. F. M. Powell

Financial Recovery for the Local Church. By Julius Earl Crawford. Cokesbury Press. Nashville, Tenn. 1934. 204 pages. Price $1.00.

The title strikes a responsive chord in the pastor's heart. It is high time for recovery to be sought and found in the finances of the average church. Along with other institutions the church has been hard-hit by the depression. Even before the depression there was serious need for better financial methods, a more adequate financial system, a deepened sense of the need of a financial program that would match the renewed emphasis upon the doctrine of stewardship.

This is one of the best of the newer books which have appeared since the financial crisis through which we have been passing has called for a re-thinking of principles of church finances. There is not a great deal new in the discussion, but the fundamental principles of sound business in church affairs are re-stated, and much practical help given toward putting them into effective practice.

The author takes the position that the pastor has an indispensable part to play in the financial success of his church. He shows that much of the pastor's success or failure will depend upon his leadership in this phase of the church's

life and activity. The book is not one of method simply, but goes to the root of the matter in showing the relationship of giving to the life of the Christian and of finances to the welfare of the church and the progress of the Kingdom. The methods and devices suggested have come out of actual experience and will prove of much value to the pastor in his leadership in this field. G. S. Dobbins

Social and Religious Problems of Young People. By Sidney A. Weston and S. Ralph Harlow. The Abingdon Press, Inc. 1934. 288 pages. Price $1.75.

The word "problem" has no doubt been overworked, yet there is no escaping the fact that the problems of young people to-day are more and more acute than those of any recent generations. The peculiar contribution of this book is not so much in its discussion of these youth problems as in the gathering of a number of case studies which set out vividly and practically vital social and religious difficulties which modern young people must confront. The situations presented in these chapters, it is said, are drawn from the authors' experiences in work with young people and adults.

The authors have selected four general fields in which the problems of modern young people most frequently occur—ethical problems, social relationships, national and international problems, and religious problems. Under each general heading several fundamental questions are raised, such as, "How may I know what is right and wrong?" "Is it right to lie?" "A single or a double standard?" "Leisure time and recreation" "The good citizen—A true-false test" "Other races and nations" "What do we mean by religion?" "The problem of evil and suffering." "The Bible in modern life" "Is death the end?"

The method of group discussion is exemplified and illustrated. First the problem is clearly stated. Then follows an analysis of the problem, after which the primary objec-

tive of the discussion is set out. The remainder of the chapter is then devoted to a detailed discussion of the problem by an imaginary group.

The case material selected is of high value because it reflects actual situations. For the most part, the ground taken is that of the New Testament, the solution of the problems discussed being in line with the teachings of Jesus. The discussions are not essentially Bible-centered, though there is throughout a strong Biblical flavor. Much up-to-date material from the writings of modern men of science, as well as modern philosophers and religionists, is introduced, and will be found valuable for illustrative purposes in teaching and preaching. Because of the dialog form into which the discussions are cast the book has an unusual element of human interest and makes good reading in itself. Teachers and leaders of young people will welcome the volume as a valuable addition to the available literature on the social and religious problems of young people.

G. S. Dobbins

Experiences in the Church School Kindergarten. By Jessie Eleanor Moore. The Pilgrim Press. Boston. 144 pages. 1935.

There is an ever-growing interest in the education of the pre-school child. More and more it is being recognized that the foundations of character are laid in the first five years, and that the kindergarten is one of the most important institutions of modern education. Particularly has there been an awakening of interest in the application of modern kindergarten methods to the teaching of little children in the church school. This book by Miss Moore is published by the Pilgrim Press for the Leadership Training Publishing Association. It is an approved text-book for course twenty-two, "Beginners' Materials and Methods," of the Standard Leadership Training Curriculum.

The author adopts the modern viewpoint in education that learning is the result of experience. The entire dis-

cussion revolves around this conception of teaching and learning, and puts its emphasis on the freer and creative methods of teaching, while at the same time showing how the so-called experience curriculum may be integrated with effective organization and administration along the familiar departmental lines.

Workers with little children will be fascinated by Miss Moore's discussion of "Seeing and touching," "Learning through play," "Values in story-telling," "Children at work for others," "Experiences and worship," "Concepts of God in Jesus," "Following the children's lead." The author's first-hand contacts with children over a long period of years have given her an almost inexhaustible store-house of illustrative material. If the book were valuable for no other purpose it would be worthy of possession and reading because of this store of delightful incidents taken from the lives of children by which the points under consideration are illustrated. G. S. DOBBINS

Training For Church Membership. By A. Earl Kernahan, D.D. Fleming H. Revell Company. New York. 125 pages. Price $1.50.

The reviewer has often heard pastors express their desire for a good book which would serve as a guide in the training of young converts for efficient church membership. Dr. Kernahan, in this brief volume, has hit on the happy idea of having an outstanding representative of each of fourteen major religious bodies in the United States write a comprehensive reply to the question, "What should be done in preparation for church membership?" Thus there are given fourteen viewpoints as to the ideals, standards, and procedures of these major evangelical groups as to how the level of church membership may be lifted. In many cases the writer is a pastor, and in his contribution indicates his actual practice, which is supposed to be representative of the practice of his fellow-pastors in the denomination to which he belongs. It would be indeed in-

teresting for the reader of this book to make a conspectus showing the elements in common and the variations as reflected in this valuable symposium.

The second and third sections of the book are by Dr. Kernahan. The author is best known by his leadership in the movement known as "Visitation Evangelism." His wide contacts therefore have given him unusual opportunity to study the problems of the conservation of evangelistic result in training for church membership. He deals with the necessity for thorough training, and of leading young converts to become Christian in all relationships. He then raises the question, "When are we Christian?" and proceeds to deal with some twenty attitudes that should characterize the full-rounded Christian. Among these he discusses the attitude toward Christian perfection, toward personal purity, toward prayer, toward the Bible, toward worship, toward giving, toward war, toward other nations, toward Sunday, toward other denominations, etc. The closing chapters deal with "The complete Christian," and the author's favorite subject, "Evangelism." This book is worthy of a place on the pastor's list of preferred books. G. S. Dobbins

Social Salvation. By John C. Bennett. Scribners. $2.00.

By "salvation" the author means "a condition of the lives of persons in all their relationships which is directly experienced in this world." By "social salvation" he means "changed conditions in the social order" which progressively favor the saving of individuals in all their relationships As the sub-title explains, this book is "a religious approach to the problems of social change" in which the experiences of individuals are profoundly affected. How are individual salvation and social salvation related? Must we distinguish between personal sin and social evil? What are the effects of circumstances upon the soul? What is the relation of Jesus to the problems of social change? What bearing has the apocalyptic element of the New Testament upon the at-

titudes and duty of Christianity? Must we have two standards of morality? How should the church relate itself to social, economic and political conditions? What can the church do? Can we hope for social progress? How does God work in society? These are some of the questions that are discussed in this most interesting and challenging volume.

The author makes no claim of having uttered the last word upon his subject, but he does far more than raise questions. One cannot read it without feeling that here are real problems that Christianity must face—problems of men and women whom Christ came to save not only from the guilt of personal sin but unto an abounding life. Nothing is presented here as a substitute for personal regeneration. One of the half-truths which the author discusses is that "you can change society without changing individuals." We are learning in our day that there is room in Christianity for the reformer, the reconstructionist, and the evangelist. When the evangelist and the reconstructionist understand each other, we shall no longer speak of a "social gospel" verses a "spiritual gospel," but of a Christian gospel. This book is a serious effort to find the proper attitude of religion toward the social problems and evils that hinder life.

J. B. WEATHERSPOON

II. SERMONS AND ADDRESSES

The Gospel of Christ. By Jerome O. Williams, D.D., Fleming H. Revell Company, New York City. 160 pages. $1.50 net.

Many of us who know and love the author of this series of sermons will rejoice that he has given to the world the cream of his sermonic material. For many years as an active pastor he has been building sermons. Since his going to the Sunday School Board in the capacity of Business Manager it is fitting that these sermons should be given

to the public, that he may continue to preach through all the years. His great sermon on the Gospel of Christ which has been translated into five languages heads the list. It has been widely acclaimed throughout our entire land. Dr. Williams has a freshness and an originality which makes possible the fine sort of interest as one reads these messages. He has sought to awaken a more devoted service to Christ and a firmer conviction of the reasonableness of building after His example. We shall continue to record our debt to him for this added blessing. KYLE M. YATES

Jesus and the Liberal Mind. By Edwin McNeill Poteat, Jr. The Judson Press. $1.00.

The word "liberal" is too good a word in Christian history to be captured by inconoclasts who delight in overthrow and take pleasure in mere difference. In this volume of sermons Dr. Poteat uses the term as it ought to be used and claims it for a wholesome attitude of mind that is by no means synonymous with a particular set of opinions. "It is certainly one of the strangest ironies of all history," he says, "that he (Jesus) who gave to the world such a superlative standard of liberalism has been the victim of prejudice and misuse at the hands of the many who have thought themselves most liberal." His exposition of the liberal mindedness of Jesus he sets forth particularly in two sermons. In "Jesus and the Liberal Mind" he discusses the spirit of Christ's response (John 18:23) to those who smote him, in which Christ challenges them to examine their attitude and action toward him in the light of the whole truth about his life, and makes his protest against error. In a second sermon, "In Defense of a Skeptic," he examines the spirit of Thomas (fearless, inquiring, loyal") and the response of Jesus." He who spoke with authority and not as the scribes did not resort to authority when faced by honest doubt . . To all those who in matters of religious opinion cry down the petition of modern skepticism for evidence,

and assert the dogma of church or creed as their only answer to doubt and as their demand for assent, the method of Jesus is an infallible—though perhaps shocking—corrective."

The remaining sermons "move in and about the general idea of liberalism," although they were not written for that particular purpose. The last chapter of the book is an address delivered first before the Northern Baptist Convention on "Baptists for such a Time as This." Without referring to individual sermons one may say that they are all of a high order. They display a fine imagination, a quick perception of relationships, a command of history, and an acquaintance with literature of the past and present that cannot but enrich one's preaching and gain a hearing. One might draw back from an interpretation or use of a text here and from a conclusion there, but one cannot miss the challenge of deep conviction or the blessing of penetrating insight.

J. B. WEATHERSPOON

The Church and Civilization. By Lynn Harold Hough, Dean of Drew Theological Seminary. Round Table Press, Inc. New York. 200 pages. $2.00. 1934.

Dr. Hough is known throughout the Christian world as a preacher of insight and force. The many volumes that have come from his pen have expanded his grateful audiences to multiplied thousands. This one, giving fifteen miscellaneous sermons and articles, will find its place of service along with the others.

The volume gets its title from the first sermon, which is a clear and convincing exposition of the central importance of the church in the development of civilization. The church has been the creator, critic, judge and friend of civilization, injecting its moral authority and spiritual leadership into the very warp and woof of the life of the state. But it is also true, the author points out, that the church has become its own enemy. "It has made compromises which have poisoned its own life, it has surrendered to the

very spirit against which it was its true genius to fight, it has been corrupted by its environment when it should have mastered and transformed its environment." The hope for the church lies in the fact that it "has never been able to forget its real mission. It has been called to witness to the meaning of the eternal in the midst of time."

Then follow fourteen other chapters in which the author gives his views on religion, the Bible, faith, preaching, laughter, and other subjects. Whether or not one agrees with all that the author says he will find each chapter delightful, stimulating, suggestive. This is not a theological treatise, nor a profound study of the subjects presented; but a group of clear-cut essays and sermons, the product of wide and intelligent reading, clear and discerning analysis, and a sound appreciation of truth. H. W. TRIBBLE

Sermons From The Parables. By Clovis G. Chappell. The Cokesbury Press, Nashville. 220 pages. $1.50.

Many ministers have come to look with keen interest for the coming of a new volume from the pen of Dr. Chappell, popular throughout the entire country as a lecturer and as a preacher. He continues to make new friends both by his addresses and by his books. His method of approach is unusual. He presents the old Gospel in new and attractive and interesting ways. Understanding the deep, underlying needs of the people of his congregation he brings to them in a fresh and challenging way the very message which they need. His new volume on the parables is destined to take its place among the many books that he has written as a helpful series of messages for men and women who need the Gospel. His sermon on the confession of a prodigal brings out with color and with an unusual clarity the essential things in the parable of the son. We are indebted to Dr. Chappell for this fresh, vigorous, attractive treatment of the parables. KYLE M. YATES

Deadly Sins and Living Virtues. By T. H. Wright. Scribners. Price $1.50.

"Our Scriptures join with extra-scriptural aspirations and discernments, demonstrating the incomparable place which the moralities hold in human thought and action." In exposition of this statement the author presents in fourteen chapters the Seven Deadly Sins and the seven Virtues which are their opposites, as they appear in the writings of the great poets, philosophers and seers of history. For example, in the chapter on Pride the teachings of the Bible, of Thomas Aquinas, Chancer, Dante, Shakespeare, Milton, Bunyan, and Browning are brought together, with instructive comments by the author. Likewise in the discussion of Prides' opposite, Humility, literature is searched for its meaning.

These sins and virtues furnish a very fruitful field for much needed preaching, and this little book gives the clue to the choicest literary material.

J. B. Weatherspoon

The Way of Faith. By Joseph R. Sizoo, Pastor of the New York Avenue Presbyterian Church, Washington. Harper and Bros., New York. 1935. 107 pages. Price $1.00.

Life At Its Best. By Avery Albert Shaw, President of Dennison University. Harper and Bros. 109 Pages. Price $1.00.

These two volumes are the thirty-second and thirty-third books, respectively, in the Harper's monthly Pulpit Series, containing ten sermons each, and published at one dollar per volume.

There is a vast difference in the *type* of preaching in these two volumes, but each has its excellencies, and each reveals the special emphasis of the preacher. "The Way of Faith" reveals the pastor; "Life at its Best" reveals the administrator. Both preachers are sympathetic, evangelical and scholarly. One attracts from one angle, the other ap-

peals in a different way. Both are interesting, stimulating and captivating.

It is hardly simply fortuitous that these two volumes of this great series, come together. They are complementary; each is needed to contrast the other. Here are twenty really great, thought provoking, heart warming messages from two of the outstanding preachers of this age.

F. M. Powell

God's Search For Man. By Karl Barth and Eduard Thurneysen. English Translation by Prof. George W. Richards, Rev. Elmer G. Homrighausen, and Prof. Karl J. Ernst. Round Table Press, Inc. 235 pages. $2.00. 1935.

The Dialectical Theology is essentially a theology of preaching. It centers in the word of God, the spoken word of the transcendent God to sinful man, the revelation of God through Christ to His church, which must be declared by the church through preaching to the world. To be reconciled man must believe and obey the message from God that he hears in the sermon. Preaching his word to the world is the task for which God has laid hold upon believers in the church. With that conception of the significance of preaching a volume of sermons by Barth and Thurneysen becomes as important as a theological treatise.

This is the third book of sermons from Barth presented to us in English. The first one, that is still widely read, bears the title, The Word of God and the Word of Man. In the second, Come Holy Spirit, and in this one Eduard Thurneysen is co-author. Here the spiritual kinship of these two men is continued. The reader is not told which sermons were preached by Barth and which came from Thurneysen, but all of them may be taken as splendid specimens of Barthian Theology. In every sermon profound theological truths are presented, though in homiletical rather than dogmatical or philosophical arrangement.

As books of sermons go one may safely say that these volumes by Barth and Thurneysen are different. No preacher will be tempted to preach any one of these messages as it is presented, but the thoughtful reader will be inspired to make a fresh study of the passage upon which the message is based, using the approach that the book presents, and finding for himself the sermon that is there crying out to be preached. For example, the chapter headed Miserable Lazarus is in itself worth more than the price of the book, for the stimulus with which it drives the reader back to the sixteenth chapter of Luke. If the reader is a preacher he will get a new conception of the meaning of the incarnation that will set the passage on fire for him. The same may be said of the sermon on The Forgiveness of Sins, and of every one of the eighteen sermons presented in this volume.

This book should be studied by preachers everywhere. It is not a prescription, but a tonic; not ready-made material to be preached, but inspiration and challenge to draw first-hand from the fountain of all preaching, God's revelation in Christ. H. W. Tribble

Morning and Evening. By J. D. Jones. Harpers.

Through his four volumes on Mark's Gospel, his published sermons, and his visits to Northfield Dr. Jones is well-known and highly honored by many American preachers. Clearness of insight, simplicity of statement, deep conviction, and forthrightness of expression, which have been associated with his name hitherto are found also in this new volume of sermons. Dr. Jones gives us a fine example of a balanced message in that he combines a courageous acceptance of what many term the traditional Christian doctrines with an equally courageous application of Christian truth and passion to the social problems of to-day. One has only to read the sermons on "Jesus as the Champion of the In-

dividual;" "The Example of Jesus," and "The Procrustean Bed" to see the alertness, openness, and fundamental Christianity of the great preacher. These sermons do not sparkle with evident artistry, but they burn with a quiet fire of deep conviction that leaves its warmth with one after the book is laid aside. J. B. WEATHERSPOON

Christian Realities. By Robert E. Speer. New York, Fleming H. Revell. 1935. 258 pages. Price $2.50.

In his latest book Doctor Speer gives us seventeen timely essays on various aspects of the Christian life and task. Being popular addresses taken down as delivered, they supply in vigor and directness whatever may be lacking in literary polish. Almost they run the gamut of Christian experience, dealing with subjects from the meaning of discipleship through the life problems of the individual Christian and the responsibility of social Christianity to the challenge of the world task of missions.

The chapters are liberally sprinkled with illustrative material drawn from the diversified reading and the wide travels and personal experiences of this great missionary statesman. Yet there is also ample solid substance—fresh ideas and thought-provoking statements. In these pages the layman will find food for thought and fuel for heart-fires; the preacher will find splendid sermon material and mental and spiritual stimulation. H. CORNELL GOERNER

The Prophet of the Heart. By Frank Cairns. Harper and Brothers. $1.50.

It would be difficult to find five more helpful lectures in preaching all together than those composing this delightful book. Out of a long preaching experience they come with modesty, warmth and common sense. They will make sermons, and better sermons, not by giving the reader new

outlines, but by stirring his soul, and giving him a fresh view of what preaching ought to be in its own character and in relation to Christian worship. The subjects discussed are as follows: "Preaching—A Chivalrous Adventure;" "The Sermon as an Act of Worship;" "The Sermon as the Prophet of the Heart;" "Technique;" and "The Preacher Himself." The publishers have not exceeded truth in saying that these lectures have "a vital, inspirational quality that will give new vision to every preacher who reads them."

J. B. WEATHERSPOON

III. BIBLICAL, THEOLOGICAL AND PHILOSOPHICAL

Freedom and the Spirit. By Nicholas Berdyaev. Charles Scribner's Sons. New York. 1935. XIX+362 pp. $3.75.

Most of my readers will share my need for an introduction to this author.

"Nicholas Berdyaev," wrote Desmond MacCarthy in *The Sunday Times* (London), "has had the rare distinction of having suffered under both Tsarist and Bolshevik rule in Russia. In 1899, at the age of 25, he was exiled from Kiev to the north of Russia. At that time he was associated with a group of Marxists who were undergoing a spiritual crisis and founding the basis of an idealist and religious movement, preparing—as it happened—the advent of Communism. He became widely known as a fearless critic of existing institutions, and from that time until the Revolution suffered more than once at the hands of authority. After the Revolution he was appointed to the Chair of Philosophy in the University of Moscow; but after twice undergoing imprisonment he was expelled by the Bolsheviks in 1922."

The publishers add to our information when they commend the book thus:

"Nicholas Berdyaev, now recognized in England and America as one of the most forceful and creative thinkers of the day, in this book states and seeks to answer the great problems of human freedom and creativity in their relation to God. The background of the book is his experience of the effect on the human soul of Communism, its strength, its limitations, its false philosophy and its chains; and in the foreground is that freedom which led him from Karl Marx to Christ, and which, in a regenerated society, must be the basis for a genuine aristocracy of the spirit.

The book is a striking defense of mysticism and the autonomy of spiritual life. There is a vividness which is a refreshing contrast to the timid apologies of those to whom God is merely a theory and not a personal spiritual experience."

The translation from Russian is done with great skill by Oliver Fielding Clarke.

Of himself the author says in the *Introduction*: "A man who has achieved a definite victory over the seductive temptations of humanism, who has discovered the hollow unreality of the deification of man by man, can never hereafter abandon the liberty which has brought him to God nor the definitive experience which has freed him from the power of evil."

"I regard myself as being a Christian theosophist, in the sense in which Clement of Alexandria, Origen, St. Gregory of Nyssa, Cardinal Nicholas of Cusa, Jacob Boehme, St. Martin, Francis Baader, and Vladimir Solovyov were Christian theosophists."

His book, he tells us, "is not a theological work, nor is it written according to any theological method. It belongs to no school of philosophy rather it forms a part of 'prophetic' as distinct from 'scientific' philosophy . . In it I have deliberately passed beyond those limits of philosophical, theological, and mystical knowledge so dear to the western mind, as well in Catholic and Protestant circles as in the sphere of academic philosophy."

I think I may define the character of this truly remarkable work by inventing a phrase, *realistic Christian mysticism.* Some would think of it rather as mystical realism. As philosophical this would be correct but Berdyaev's motive is now more religious than philosophical. He gathers up all reality in God, God being understood in the total cosmic sense, spiritually realizing and spiritually interpreted. He calls himself a "Christian theosophist," the theosophical principle expressing itself in the distinction between "being-existence, reality and non-being, unreality."

The spirit of the whole discussion is earnest, convinced, tolerant, truly evangelistic. He exposes the weaknesses of all forms of Christianity, Orthodox, Roman Catholic and Protestantism with merciless clarity and force but with a charitable appreciation and explanation that mark him as thoroughly ecumenical, some would say too comprehensive, and inconsistent.

Every page arrests attention, quickens thought and stimulates to new experience. All through the author's experience in passing from Orthodoxy through Atheism, in communism, to profound Christian faith newly interpreted is reflected in the discussion but never dominates it. Intensely in earnest about life and its problems he naturally tried humanism and has discovered its shallowness. One quotation touching that aspect will give also a little suggestion of the temper of the work.

"It is in overcoming the antagonism between the God-man and the man-god that the religious question about man will be put clearly and fully. But the answer that the church will give to humanism will be essentially different from all its previous answers to heresy, for the truth about man's creative nature will have to be revealed in that answer. In this revelation it is inevitable that an exceptional activity will possess man . . . The Church is God-humanity and that is why in its approach towards fulness and completeness the creative activity of man must play a prepond-

erating part . . . But man can put his free creative activity at the service of God as he can at that of Satan, the spirit of non-being. This activity of man during the humanist period has a two-fold character and is directed toward two opposing kingdoms. That is the tragedy of the historical process.

There is in humanism a Christian truth which belongs to the church itself, but there may also spring from it the religion of Antichrist which is opposed to Christianity, and within which God and man are alike annihilated" (Pp. 220f).

In the closing chapter, "The Church and the World," to introduce here briefly but one other item, this author goes beyond any I know in including all creative life in the concept of the *Spiritual Church.* All Paul's separate suggestions and illustrations about it seem here to appear in a comprehensive unity. "The whole of the life-process takes place within the Church, it is there that the beauty of cosmic life flowers." "Man is only revealed in God-humanity, that is to say, in the Church, even though he may be unconscious of the fact." "Only a conception of Christianity as the religion which illuminates and transfigures the world enables us to recognize that the creative life of humanity really belongs to the Church." "Only a completely Christianized human race and cosmos can give eternal expression to the Church's universal character." "The whole future of Christianity and the possibility of its renaissance depends on whether prophetism will or will not be recognized and revealed within it." "The prophets of Christianity are not optimistic, they give no support to the theory of progress, they condemn with severity the evil from which there is no escape in this world. But neither are they pessimistic, for the fact is that they are far beyond human optimism or human pessimism. They look constantly for the coming of Christ in all the fullness of His power and glory."

W. O. Carver

Speaking of Religion. By Bruce Curry. New York. 1935. Charles Scribner's Sons. 103 pp. $1.50.

Professor Curry has the ear and the admiration of a large number of serious and eager students and younger people of the college output of the last twenty years. His previous books have been very popular and remain texts for conference groups. This volume goes further than previous ones in the way of rounded interpretation of what the author would have this generation take for vital, socially effective and personally satisfying Christianity.

First of all let us see what the publishers would like for us to find in the book. We quote their description without abridgement.

"Is religion in the modern world either possible or necessary?

This book answers the question with an emphatic 'Yes!'

In his straightforward, invigorating, and affirmative reply to this leading question of a skeptical age Dr. Curry presents a message that will guide intelligent men and women to a new understanding of the meaning and paramount worth of Christianity.

Cutting boldly through the old labels Dr. Curry sharply divides Christianity—and all other living religions—into 'bad' and 'good' religion, or 'Low' and 'High' religion. He shows how the one is not only unnecessary but a positive hindrance to the major quests of a humane society, how the other awakens within us the desire for life at its best; how one is material, the other spiritual; one static, the other dynamic. With these differences stated and clearly defined the author clarifies the position of 'good' religion and explores its potentialities as a genuine asset in meeting the new demands of life which confront our generation.

Dr. Curry's message is brave, uncompromising, and positive. It sets a mark for all Christians, especially those of the younger generation, to attain. It presents a creed for heroes, set forth in such fashion that every one of its

tenets is a challenge to the heroic in every man or woman. Those who have sought for a clear-cut statement of the position and aims of intelligent, forward-looking religion in our age of confusion will find it here."

It would be a great pleasure to adopt this appraisal entire and to underwrite its every statement. But there must be reservations in the interest of truth and loyalty as it is given me to see.

If the first four chapters could be omitted or ignored the last six would be far more acceptable and could be approved as presenting a fine ideal for religion so far as they go, taking note of some points at which deeper thinking is needed, especially in the matter of Christian missions. At that point Dr. Curry has too readily fallen into the use of some catch phrases which give to a superficial theory of religions and missions the sound of modern wisdom.

Christianity from now on must receive social interpretation and application if it is to be the religion of Jesus Christ in the world as it now is. The world as it now is is the product of the partially realized redemptive program of God in Christ Jesus and the reaction of secular and pagan ideals and methods. Dr. Curry stands with a rather extensive group who put the primary blame on incomplete and limited religion—what he calls "low" religion—for the present chaotic and intolerable social, economic and political conditions in the world. These interpreters forget both the non-religious activities of mankind under non-religious ideals and impulses and the fact that it is the religion of the past, chiefly of Christianity, that has brought mankind to the position of idealism, of protest and of revolution which will no longer tolerate the world as it is. Dr. Curry, in the latter part of his discussion, pleads ably the need for religion in grappling with the problems and struggling for the ideals which face this generation. It would be difficult, indeed, for any one to put the case for religion more vigorously and more clearly, touching so many aspects of the question as he here undertakes.

But it has been indicated that certain reservations must be made. The first is that the entire approach and discussion is humanity centered. Religion is treated from first to last, in content and in method, as a human value and chiefly as instrumental to some far wider and higher group of values. "The meaning and paramount worth of Christianity" are derived from and demonstrated within the sphere of humanistic objectives. These objectives the author thinks man could slowly work toward without religion and without Christ, but far more rapidly and courageously with religion, and especially by adopting and following the ideas, the spirit and the general plan of Jesus.

The first four chapters undertake to give the rational foundation for the undertakings outlined in the last six. It is here that the work is sadly disappointing. The religion it presents seems to the reviewer entirely too rationalistic, too subjective, too human, too uncertain and too proud to supply the inspiration and the power called for in the very fine challenge of the following chapters. If I may borrow a phrase, 'his foundation is inadequate for his installation.' To be specific on the central aspect of the whole, the Jesus of Chapter IV is not at all equal to the power and praise of the Christ of paragraphs in subsequent chapters. When modern men think they understand the ideals of Jesus better than he understood his own, and when they feel free to criticise Paul as lacking in penetration and ethical insight one can only suggest that some farther understanding of Paul and of Jesus may await them.

To call the religion here advocated "High" and to denounce all other as "Low," and to play up that contrast all the way through is not very good psychology and suggests a deficient reading of Christian history. The truth is our religion in all stages is mixed with 'high' elements wherein we share the mind of God and 'low' elements wherein we fail to go along with the Divine Spirit.

Nor is the question of "natural" and "supernatural" to be solved by the easy method of rejecting the "superna-

tural;" but rather by clarifying the issue. Let one read such authors as Oman, Lyman, and now Temple, among others, for a vastly better way.

If Dr. Curry had expended his fine mental and spiritual energies on his theological foundation half as effectively as on his practical analyses and interpretations his book could have been a document to guide safely in a supreme need and opportunity. Or, if unable to find time to work through the thought basis he had contented himself with the practical interpretation of religion he would have done a great service needing to be little discounted. When James, in his Epistle, tells us that pure religion and undefiled before God consists in certain specialized social relief and personal purity, we should not say he has missed the truth. He is dealing with some fruits, some expressions, of religion; similarly Curry ought not to be adversely criticised when he defines "High Religion" in terms of social expression, if he had not first undertaken to deny "deep religion" and to limit its sources to the capacities of human understanding, and of such humans as we are.

I wish all my readers, who know how to read, would study this book. W. O. CARVER

What About God? A Business Man's Philosophy. By Roger W. Babson. Fleming H. Revell Co., New York. 54 pages. 75 cents. 1935.

God is impersonal love. That sums up the theology of this little book if it may be said to have any theology. The author suggests that we might with profit "read the Bible and substitute the word 'Love' for the word 'God'." The philosophy of the book is that "everything works out for the best for those who really have an understanding faith." That is a sound principle, but one is disposed to question the understanding, if not the sincerity, of the author when he uses the following illustration: "For instance, a careless boy is killed by running out in front of an automobile with-

out looking. Although the loss of the boy is a great blow to his parents, yet his death may be a blessing to future generations, as his careless trait is thereby not transmitted to descendants." It is just that sort of superficiality, mixed in with much that is good, that weakens the book. All of us rejoice in the simple faith of the great statistician, but if this book is a fair sample it is apparent that theology and philosophy are not in his field of serious thought.

H. W. TRIBBLE

The Comforter. A Brief Discussion of the Person and Work of The Holy Spirit. By W. E. Denham. Introduction by W. O. Carver. Fleming H. Revell Co. 124 pages. $1.25. 1935.

There should be an increasing stream of books dealing with the Person and Work of the Holy Spirit, for our experience of him should be growing all the while. One is not a true Christian unless he has been a conscious recipient of the Spirit whom the Son sent from the Father to teach his followers and empower them for the work of his kingdom. Dr. Denham has approached his study with a pastor's appreciation of the urgent need of this vital emphasis among professing Christians. In fact, these chapters are addresses which the author has delivered at Ridgecrest and elsewhere, and are therefore more of a type of Bible study for devotional purposes than a theological study of the Person and Work of the Spirit. Having heard Dr. Denham deliver these messages, Dr. Carver wrote in the Introduction: "I was impressed with the scholarly, balanced, sane and Scriptural interpretations and applications of these studies, as also with their spiritual and practical religious value and appeal."

This is the type of book that pastors like to recommend to their members, particularly Sunday-school teachers, deacons, and other Christians who are seeking ways and means of growing in the wisdom and the power of the Christian life.

H. W. TRIBBLE

Nature, Man and God. Being the Gifford Lectures. Delivered at the University of Glasgow in the Academical years 1932-1933 and 1933-1934. By William Temple, Archbishop of York. New York and London. 1934. Macmillan. 530 pp. $6.00.

This book had to be written by somebody. Who that writer would be no one could predict. Now that it has been written it will prove a landmark in the history of Christian thought, which is to say of the production of a true philosophy. Slowly the best thought of our era has been struggling to get beyond the unrealistic distinction between natural and supernatural; the antinomy between God and man; the confusion over man's dependence on and his independence of nature and the processes of natural evolution; the conflict between science which could not be denied and theology which could not be abandoned, try as men would.

Lately a number of thinkers have been moving toward a new outlet for thought onto a plane of reality that could do justice to spiritual experience and religious hope without maintaining a dragging strain in relation to the scientific interpretation of the physical cosmos. I will not here mention names for some would have to be omitted that well deserve inclusion.

It has remained for Dr. Temple to elucidate in a large measure of fullness the essential features and the more definite directions of a Christian philosophy which gives us opportunity for getting beyond the strifes of the "scientific era," if we are willing to do justice to our experience as *human beings.* Not that any final word has been spoken. Of course not. What we have is the defining of deeper foundations and the outlines of a new thought structure. The originality is, to be sure, relative, and consists largely in comprehending and unifying rather better than any other has, the strivings of the Spirit in many for the creation of a new base.

The Lectures are in two groups. Part I presents and analyzes *"The Transcendence of the Immanent,"* in ten chapters; while the next ten chapters deal with various aspects,

implications and applications of *The Immanence of the Transcendent.*

It is obviously impossible to discuss details of such a work within the limits of this review. *Natural Theology* is here carried further and deeper than heretofore; is given fullest evaluation; and then its inescapable limits are clearly defined showing that it calls for and waits for *Revealed Religion* to justify it and complete it. In this the two are not in conflict and are not to be thought of as alternatives; each is part of and complement to the other, or, better still, aspects of experiencing and apprehending the one reality. The discussion will help to see, what some of us have long been trying to uncover, that but for revelation and the religion which it conditions and vitalizes there would never, in fact, be any "natural religion." For "natural religion" is, even unconsciously, an effort of reason to find in the order of nature ground and justification of that religious consciousness which is really a product of intuitions and faith impelling to worship, ethics and theology.

Dr. Temple tells us that he had thought of giving his Lectures "a descriptive sub-title: A Study in Dialectical Realism." He modestly refrained, appropriate as this would be, because he did not wish to "suggest an ambition to inaugurate a philosophical tradition suitably so designated." Yet he is convinced "that the Dialetical Materialism of Marx, Engels and Lenin has so strong an appeal to the minds of many of our contemporaries, and has so strong a foundation in contemporary experience, that only a Dialectic more comprehensive in its range of apprehension and more thorough in its appreciation of the inter-play of factors in the real world, can overthrow it or seriously modify it as a guide to action." When he goes on to say: "I certainly have not supplied that more comprehensive and more thorough Dialectic; but I have sought to make a contribution towards it," we may allow his modesty and express deep gratitude for his "contribution", while we go on to try to make effective use of it.

W. O. Carver

Christian Theology. The Doctrine of God. By the Rt. Rev Arthur C. Headlam, C.H., D.D. Oxford University Press. 482 pages. $4.50. 1934.

In the Preface the author says, "This work is the outcome of the lectures that I delivered to theological students, first as Professor of Dogmatic Theology in King's College, London, and then as Regius Professor of Divinity in the University of Oxford. This defines its character. It is intended to be a manual of theology for those who desire to enter the Christian ministry in the Church of England." I give this statement from the author not to label it as a book that may well be ignored by other ministers than those of the Church of England, but to call attention frankly to the author's original purpose in writing it, and to prepare the way for a recognition of the values of the book that transcend its intended use.

Treatises in Systematic Theology are not the order of the day, hence the attention of Bible students is immediately drawn to the few that are published. One may say that such books divide themselves into two classes: those that are written to set forth a view of the whole field of theology, and those that are written to guide the student in the study of the whole field. The former sets forth a dogmatic position, while the latter examines all pertinent positions. Dr. Headlam's work is of the latter class. It is a guide to the study of the doctrine of God, with the Bible, historical theology, and Christian thought in modern times, as the sources of study material.

The book does not take the student into theology beyond the doctrine of God, which means that it gives a more thorough treatment of that doctrine than is ordinarily found in books of this sort. The first part treats of The Source of Religious Knowledge, and the second part presents the Doctrine of God, including a thorough study of theistic and anti-theistic views, the Person of Christ, the Holy Spirit, and the Doctrine of the Trinity. I found myself drawn with particular interest to the chapters dealing with the doctrine of Christ.

The worth of this volume to the student of theology will not be in the views of the author, though in the main they will be found deserving of sympathetic consideration, but in the fact that it will serve as a guide, introducing the reader to a vast field of study, referring him to sources for more detailed study, and giving encyclopedic digests that will serve in times of hurried review. H. W. TRIBBLE

Epochs in the Life of the Apostle John. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Late Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Fleming H. Revell Company, New York. 1935. 253 pp. Price $2.00.

The manuscript of this volume was ready for publication early in 1934. Dr. Robertson was in no hurry to send it forth. He loved to linger over John. If Dr. Robertson admired Paul, he loved John.

With the publication of *Epochs in the Life of Jesus* and *Epochs in the Life of Paul* there was general recognition of Dr. Robertson's scholarship and historical insight. His style was clear and vigorous. The same excellencies appear in the present volume.

Here is the result of a life-time of thought on the Apostle John and the Johannine problem. Here is the expression of a sane, sober, mature judgment. Dr. Robertson held the Fourth Gospel as "The greatest and noblest of all books." It seems that every problem of the Johannine literature is discussed. Every pertinent theory is taken into consideration.

In the preface Dr. Robertson wrote: "After a lifetime of study of the Johannine problem as presented by Bretschneider, Bauer, Bacon, Moffatt and all the rest, my own mind finds fewer unsolved difficulties in the single great figure who wrote the Johannine literature and became the eagle who soared above the clouds into the clear sky of eternal truth in Christ."

Apart from all controversy, Dr. Robertson in love and sympathy reveals the heart of the Apostle John and un-

consciously somewhat of his own heart. There are charm and insight.

This volume, which completes the *Epochs* series (Jesus, Paul, Peter, John), is a constructive contribution to the discussion of the Johannine problem. And it is written as only Dr. Robertson could write it. W. Hersey Davis

Studying Our Lord's Parables: A Series of Studies. By R. C. McQuilkin, D.D., President of Columbia Bible College. Zondervan Publishing House, Grand Rapids, Michigan. 1935. 168 pp.

This book is designed to help students to understand the parables of Jesus. Seventeen parables are treated in detail. Before the discussion of a parable there is a list of questions which are to be answered before reading the lesson comments. In the introductory study fable, simile, metaphor, allegory, proverb, and parable are distinguished. The three features of a parable are given, as the setting, or occasion of the parable; the story itself; the spiritual message of the parable, or the application. The parable of the Good Samaritan is first studied "as an example to illustrate the principles to be used in interpreting parables." The author lays down three principles to be observed "in finding the spiritual meaning of the parable:

1. Each parable has one central message, and one only. 2. Each parable has a number of details which have a spiritual significance, but all of them relate to the one central truth. 3. Each parable has details that belong to the story itself and are not intended to have special spiritual significance.

The parables of Jesus have ever been of great interest and fascination. They have gripped the imagination of men. And it is to be regretted that reputable scholars have given entirely different interpretations of some of the most familiar parables.

The present reviewer does not think that Dr. McQuilkin has given the proper interpretation in every case. Yet the book is very helpful. W. Hersey Davis

The Plan of Salvation. By Benjamin B. Warfield, Late Professor in Princeton Theological Seminary. The Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 142 pages. $1.00.

This is a new and revised edition of the volume that was published some years ago. It is republished now, incorporating certain notes and corrections that Dr. Warfield himself made before his death, because there appears to be an insistent demand for it on the part of ministers and students throughout the country. One is not surprised that there is a felt need for just such a volume as this, for it is the sort of work that Dr. Warfield was eminently fitted to do.

It is not the type of book that one might expect from the title, unless he chanced to be familiar with the author's approach to theological problems. It is not a step-by-step explanation of how people are saved—through repentance, faith, regeneration, and so on—but it is an analysis of the various views of the divine plan by which grace effects salvation in the hearts of men. In the first chapter a clear statement is made of the differing views of Christians, organized around such terms as Naturalism, Supernaturalism, Pelagianism, Sacerdotalism, Evangelicalism, Lutheranism, Arminianism, Universalism, Particularism, Supralapsarianism, Infralapsarianism, and others that are mere refinements of these. At the close of the chapter a helpful chart is given of the doctrinal variations as the views are compared in parallel columns.

In the other four lectures these views are examined more thoroughly. The second deals with Autosoterism, the third with Sacerdotalism, the fourth with Universalism, and the fifth with Calvinism. As everyone who is at all familiar with Dr. Warfield's writings would expect, the author's position is to be found in Calvinism. The chief value of the book is in the historical approach, and the fairly objective manner of treatment. One will not find elsewhere a more satisfactory brief comparison of the various Christian views of the way in which saving grace works in the life of man.

H. W. Tribble

Cosmic Christianity. By Leon H. Barnett, author of "The Commandment of Love." New York. 1935. Fleming H. Revell Company. 46 pp.

"The idea of eternal life is unquestionably the greatest dynamic force underlying religion." "One of the purposes of this essay is . . . . to accomplish" the strengthening of faith in immortality "through a scientific approach."

The underlying idea is powerful and the processes of handling it have evidently greatly helped the author, and may, therefore, be supposed to help others, although the treatment here lacks background and lacks something in logical cogency. W. O. CARVER

Indian Conceptions of Immortality. The Ingersoll Lecture, 1934. By Walter E. Clark, Wales Professor of Sanskrit in Harvard University. Harvard University Press, Cambridge, Massachusetts. 1935. 49 pages. $1.00.

"India has opposed a constant challenge to western Christian thought as it has developed under Hebrew guidance, with its insistence on individual immortality and on a personal God whose essential nature is based on an absolute distinction between good and evil. Indian postulates are very different from those which the Christian west has been taught to regard as the only logical and the only possible ones. This book sketches in broad outline the essential ideas behind the Indian outlook upon the universe and upon human life."

Such is the composite author's and publishers discription of this volume which is in the series of lectures given for forty years at Harvard. One who has read many of these through the years, and who has studied the religious history of India, cannot assign a high rank to this in the series.

It has learning but reads like a rather perfunctory task by a man in whose thought "the concept of immortality plays little part." W. O. CARVER

The Word of God and The Word of Man. By Karl Barth. Translated by Douglas Horton. Zondervan Publishing House, Grand Rapids, Mich. 327 pages. $1.50. 1935.

This is a new issue of Horton's translation of Karl Barth's Das Wort Gottes und die Theologie, which was first published in this country in 1928. It remains one of the most significant books of sermons of the past decade. It is important both because it introduced the English reading public to the Barthian Theology, and because it is profoundly stimulating to the serious student of God's Word. It is reasonably to be expected that Barth will have greater influence in America through his volumes of sermons—there are three in English now—than through his more strictly theological treatises. Zondervan is rendering a valuable service in giving this volume a second appearance, and at such moderate cost. H. W. Tribble

An Introduction to the Old Testament. By Osterley and Robinson. The Macmillan Company, New York, 454 pages.

One naturally wonders why another introduction is necessary. Driver's great work, so exhaustively done, still stands as an invaluable source book. Many others have been produced to bring out the same truths in different language. We are convinced after a careful reading of this new book that it fills a real need. More attention has been given to the importance of the Septuagint for the study of the Old Testament. The historical background has been more thoroughly stressed. Practically all of the problems usually raised are met and dealt with in a scholarly way.

They have sections on the Canon, the Text, the Pentateuch, the Forms of Hebrew Poetry, the Wisdom Literature, the Prophetical Literature and then each book of the Old Testament is dealt with separately. The treatment of Isaiah is done exceptionally well. We find it impossible to agree with several of their conclusions but we recognize the value of their contribution. Kyle M. Yates

The Growth and Structure of The Gospels. By B. K. Rattey, S.Th., Licensed Teacher in Theology; Late Divinity Mistress at King Edwards' High School for Girls, Birmingham. Oxford University Press. 1935. 111 pp. Price 85 cents.

This small volume by Miss Rattey attempts to meet the need felt by earnest Christians of a constructive presentation of the results of a century's application of scientific critical method to the way in which the four Gospels came into being and were accepted by the early Christians as authoritative records of the life and teaching of Jesus. In its short space it well sets forth the general position now accepted by the majority of New Testament scholars in England. The author has not duly recorded the merits of *form-criticism.* And there is manifest a present thraldom to the old theory of Q.

The book is well-written. W. Hersey Davis

The Christian Fact and Modern Doubt: A Preface to a Restatement of Christian Faith. By George Arthur Buttrick. New York. Charles Scribner's Sons. 1934. Price $2.50.

Those who are weary of discussions of "modern doubt" by confirmed doubters will welcome this confident word from a believer. Doctor Buttrick believes much, and he is ready to give reasons for the faith that is within him. The title of the book is significant: "Christian fact" is primary and stands unchanged by modern doubt concerning it.

After a preliminary discussion of the nature and cause of doubt, the author takes up some of the matters of faith about which questions are being asked to-day. The reality of God, the problem of evil, the finality of Jesus, the authority of the Bible, prayer, the Atonement, and immortality are treated. About each of these vital questions an illuminating review is given, ending with a positive note in each case. Doctor Buttrick takes a liberal point of view and does not strain at theological conformity. At a few points he may

be found a bit too "modern" for some of us; but on the whole his position commends itself as soundly Christian. Whether one agrees with him altogether or not, one's thinking will be stimulated and, in most cases, his faith confirmed by reading this book. The author's literary style is so captivating as to make the reading enjoyable as well as instructive.

H. Cornell Goerner

Bible History. By Robert Newton Waring. Fleming H. Revell Company, New York. 413 pages. $5.00 net.

Professor Waring has narrated the Scriptures in their order of occurrence and in their historic settings, showing their nature and significance. He begins with the creation and leads the student through the patriarchal, tribal, exilic, return, Apocryphal, gospel and apostolic periods, and then leads on over into prophecy as yet unfulfilled. One wonders just how he has found time to do all that has been done. One also wonders why he felt it necessary to go to the lengths which he has in putting on the pages such minute detail and such elaborate discussion. He dates each event from 4125 B. C., the beginning, to the coming of Christ in 5 B. C., and then goes on to place the Revelation of Jesus Christ at 96 A. D. Following the three hundred pages of dated events he gives us a glossary of Bible names and Bible places with a brief outline of the events of the life of the important ones. His genealogical table at the close and his maps on the Biblical world will be aids in understanding his treatment of the material of the Bible.

Kyle M. Yates

IV. MISSIONS AND HISTORY

The Foreign Missionary Enterprise and Its Sincere Critics. By Cleland B. McAfee, D.D., New York. 1935. Fleming H. Revell Company. 190 pages. $1.50.

The latest handling of criticisms of Foreign Missions is by unquestionably one of the most competent missionary statesmen and advocates. "One of the Senior Secretaries of the Board of Missions of the Presbyterian Church, U. S. A.," Dr. McAfee is a man of culture, learning, poise, insight, sympathy, frankness and fairness. Already in *Changing Foreign Missions* and in *The Uncut Nerve of Missions* the author has established himself as a reasonable and convincing apologete for Christianity as the necessary and inevitable religion for mankind and of the inescapable urge and obligation of world-wide presentation of the Good News of God in Christ Jesus.

In the present volume the criticisms of Missions most current and most reasonable are formulated in forty-seven affirmations of critics—rearranged in an initial list under fifty-four headings.

These criticisms are arranged topically in five chapters including, in order, criticisms of "the Philosophy of the Work;" "Missionary Personnel;" "Conditions in the Home Lands;" "Field Reports;" "Results."

The reader will find here no obscurantism, no blind dogmatism, no inconsiderate defense of all that is in any aspect of Missions. Rather will he find understanding, full recognition of errors, needed changes, call for adjustment to progress and to new conditions.

Five pages at the beginning clearly insist that "The Missionary Enterprise" must be regarded "as a Subject of Criticism." Equally unequivocal is the work in regard to the permanent and unchanging nature of the Christian Gospel as God's necessary message for men.

The work is for "sincere critics." There are those whose criticisms are only a cloaking of determined opposition. For these no answers can be acceptable. In two brief pages at the end Dr. McAfee lists five "positive assurances" on which the Missionary Enterprise rests. To those who say "No" to these affirmations answers can only be temporary, and will drive the objecters to search for new points of attack. There are such critics to-day, some of them in important and influential positions. It would be a great advantage if they would drop their masks and openly antagonize *the Christian* missionary enterprise instead of pretending to be seeking only to reform it to meet present day needs. Dr. McAfee hopes for his book that it will bring "suggestions" for "convinced believers in dealing with the difficulties of missionary work and with adverse arguments of sincerely interested inquirers. It may bring over to the side of missions earnest people who went to see their Christian duty and have felt themselves hindered by just such objections as are here discussed." No Christian can study this book without agreeing that "there are no insuperable obstacles in the way of Christian duty;" "no permanent barriers to Christian joy;" "no final hindrances to Christian victory" all of which relate directly to the Missionary Movement.

W. O. Carver

The Church, Catholic and Protestant. A Study of Differences That Matter. By William Adams Brown, Ph.D., D.D. Charles Scribner's Sons, New York. 1935. 421 pages. Price $2.75.

This is a great book, in size and in purpose; it could hardly be otherwise. The author is great man, a life long student, cut on a big pattern, with broad sympathies and an intense love for the Christian churches and a mighty passion to see the Christian elements in all these churches and denominations united in a heavenly way for the purpose of making the whole world truly Christian.

One will not always agree with the author, but every thinking Christian to-day should read and ponder this book; then rethink himself, and go on to reconsider Christianity as a whole and his own personal relation to Christ and Christ's Church. Whatever the reader thinks, he will think as he reads this book.

One can scarcely do better than to give an outline of the contents; thus the author's purpose will be apparent, and the reader can make his own estimates. The book is divided into four "Parts" and fifteen chapters. The Introduction has one chapter. Chap. I., separate from the main divisions: "Why another Book on the Church": this suggests the author's purpose and whets the appetite for the main feast.

Part I. The Church and the Churches. Chap. II. "The churches that are many and the church that is one." Chap. III. "What Catholics and Protestants have in Common." Chap. IV. "Where Catholics and Protestants Differ." Chap. V. "The Permanent and the Changing in the Life of the Church."

Part II. Catholic Christianity. Chap. VI. "The Genius of Catholic Piety." Chap. VII. "What Rome offers and what Rome Demands." Chap. VIII. "The Christianity that is Catholic but not Roman."

Part III. Contemporary Protestantism. Chap. IX. "Protestantism as a form of Churchly Religion." Chap. X. "The Genius of Protestant Piety." Chap. XI. "The Strength and Weakness of Contemporary Protestantism."

Part IV. The Church, Catholic and Protestant. Chap. XII. "Why the World needs a United Church." Chap. XIII. "What Protestants can learn from Catholics." Chap. XIV. "What Catholics might learn from Protestants." Chap. XV. "How to Deal with the Differences that Remain." Then follows the "Bibliography" and the "Index."

To those who object strenuously to the term Protestant, used comprehensively for all evangelical Christians, it might be stated that the author is dealing with his subject both historically and theologically. It should be added, perhaps,

that one believes the historical parts to be the best parts, and that the greatest contribution of the book will not be in setting forth new arguments and reasons for a united Christendom, but in undergirding the usual ones with facts and historical settings. But to properly review this book, would be to reproduce, largely, the entire book and to set out one's own estimates, for and against—and in the present case, there would be much for and considerable against. By all means get this book; read it, ponder it; and whatever you conclude, it will "do you good as it doeth the upright in heart."

F. M. Powell

The Apostolic Tradition of Hippolytus. Translated into English with introduction and notes by Burton Scott Easton. Cambridge University Press and The Macmillan Co. 1935. 112 pages. Price $2.25.

Dr. Easton again has put all students of Church History and Ecclesiology, in his debt in the publication of this remarkable book. That Hippolytus was an important figure in the early churches, every one believed; but here we have the *truth* about him—as nearly as it can be had—and, as is usually the case, the extremists on both sides are proved to be wrong. Hippolytus was neither a great "heretic" nor a great "saint;" he certainly was a "schismatic," due largely to the fact that he was a "churchman" of the severest type. "Hippolytus was dour and irascible convinced that meticulous theology must be maintained though the heavens fell, scandalized at the mere thought of relaxing discipline, a traditionalist to his finger tips, who believed that any new idea was necessarily Satanic."

Poor Hippolytus, like his successors in every age, developed him a *system,* attributed apostolic authority to that system, and spent the remainder of his days in fighting, not for Christian truth, but for every jot and tittle of his system; and there was nothing that he would not attribute or *do* to an opponent! To him, the most egregious wrong, the most atrocious sin was to oppose or thwart Hippolytus! If

we could just get denominational nuisances, pagan traditionalists, and even the sincerely ignorant to read such a book as this!

The small number of pages gives slight idea of the large amount of first hand data on the early church. Perhaps the "Introduction" and the "notes" are more valuable than even the translation of the "Apostolic Tradition;" although this translation is done with such care, such sane sifting, such fairness and sympathy, that it deserves a top place among translations and too, since now we can read, easily and connectedly what Hippolytus wrote, and what he sought to *apply,* we can see the man in action as he was and as his kind will remain.

The first part of the Introduction also gives us, in short space, what we all need to remember about "church orders" and reminds us that there are no apostolic church orders. The notes provide an indispensable addition for the scholar, though they may be omitted in popular reading without greatly marring the total effect of the general work. This is indeed a great book; one considers it the classic in its field.

F. M. Powell

The Mistery of Iniquity. By Thomas Helwys of Gray's Inn and Broxtowe Hall, Nottingham, 1612. Published for the Baptist Historical Society, by Kingsgate Press, 4 Southampton Row, London W. C. I. 1935. 214 pages.

This practically forgotten book from the pen of the founder of the first English Baptist Church, is now reproduced by "Replika Process from the copy presented by Helwys to King James, now in the Bodleian Library, by Percy Lund, Humphries and Co., Ltd, Bedford Square, London."

There are only four surviving copies of Helwys "Mistery of Iniquity." In an introduction by Principal H. Wheeler Robinson, he states where these copies are to be found and the main reasons for publishing this ancient book at this time.

Here we can see first hand, the times and circumstances under which Baptist principles and churches began in England. And while there has been great changes in these more than three hundred years, one realizes the vast amount of the "middle ages" still existing in the Christian "set up" in the England of to-day; there is still limitation, discrimination and silent persecution to be endured by Baptists in every part of Europe.

The publication of Helwys' book at this time, should prove a great blessing, not only to the struggling, Baptist hosts of Great Britain, but by *rebuke,* should help an anomalous establishment to see itself in the light of the Gospel of Christ.

The Replika reproduction makes this a real treasure; Helwys got his writing *to* James, whether James ever read it or not—most likely he did not! It is a pity that a publisher *to-day,* will send out any book with uncut pages; only in a book so rare and precious as this, will one waste the necessary time cutting pages before getting at its contents. One protests that such is unpardonable on the part of a supposedly capable publisher.

Thomas Helwys of Gray's Inn, etc. By W. T. Whitley. Reprinted from the Transactions of the Baptist Historical Society, by the Kingsgate Press. 1935. 22 pages. Price six pence.

This little pamphlet should be had, by all means, along with Helwy's own book, described above. Dr. Whitley's well known care and accuracy are doubly welcome here. He gives us about all there is to know about Thos. Helwys, and his description of the "The Mistery of Iniquity," makes that book more "available and understandable" than would be possible otherwise. Thanks again, to Dr. Whitley, we now possess in these two little volumes some of the most interesting and trustworthy source material in English Baptist history.

F. M. Powell

God's Soldier: General William Booth. By St. John Ervine. The Macmillan Co. 2 volumes. $7.50. 1,165 pages. 1935.

No more fascinating story could be drawn from our modern life than that which forms the material of this magnificent two-volume work. It is a biography of General William Booth, the founder of the Salvation Army, but it is also a thorough account of the life of his talented and deeply consecrated wife, as well as a history of the establishment and early development of the Salvation Army. With extraordinary skill the author has sifted and verified his wealth of material, and then woven it into a vividly unified pattern. The reader has variously the sensation of being in a laboratory for the scientific examination of historical data, or of being in a theater witnessing and hearing a talking picture dramatization of a great life, or of reading a book that thrills the soul with its very literary worth. There have been other biographies of General Booth, and many accounts of the early development of the Salvation Army, but this author has taken nothing for granted, has refused to accept what others have said as true simply because it was in print, but rather has subjected every account to the minutest examination, digging up old public records, interviewing aged men who were present at the critical conference in 1861 when the break began between Booth and the Methodist New Connexion, and doing every other thing that a careful historian would do before writing the final account. It is no wonder that the task required six years. One has the feeling now that there will never be a need for another biography of Booth.

I confess that the story of the frail but powerful wife has fascinated me as much as the chief subject of the biography. Ordinarily letters in biographies do not make a strong appeal to me, but when I got into the courtship period I found myself reading every word on each page, especially the letters that the sickly Catherine wrote to her preacher sweetheart. What faith in God and courage she had. That is a fascinating part of the story, but not quite so

gripping as the account of the crisis in the break with the Methodists. It was in that decision that the beginning of the Salvation Army was determined, though the 32-year-old couple did not realize it at the time.

It took just such a character as William Booth to start such a movement. How many times the inception of it depended upon some decision that he had to make, and yet he little dreamed of the magnitude that it was to assume even in the course of his life. If he had been less determined, less autocratic; if his wife had been less courageous, less willing to trust God for all things, he would have been just another preacher. But all of that, and more, goes into the story. A literary and spiritual feast awaits the reader of this biography, if he is at all interested in the romance of Christian living.

H. W. Tribble

V. MISCELLANEOUS

Products of Pentecost. By L. R. Scarborough. Revell. $1.25.

In twelve chapters President Scarborough has given a fresh and warm-hearted interpretation of the experiences at Pentecost. Himself a great evangelist and teacher of Evangelism in the seminary over which he presides, Dr. Scarborough has an evangelist's insight into those great chapters at the beginning of Christian world conquest. In the foreword he states well the worthwhileness of his contribution: "a restudy of what Pentecost has left us in its glorious products is worth our while in order that we may study the foundations of our faith, the opportunities of our passion, the urges of the mission call, and the promises of divine power in seeking to make Christ regnant in all the world." Books written in the spirit of this one are needed to keep burning the fires of evangelism so essential to the life and progress of our Christian faith.

J. B. Weatherspoon

Daughter of Burma: A Tale of the Brahmaputra County. By E. Elizabeth Vickland. New York. 1935. Fleming H. Revell Co. 64 pp. $1.00.

Miss Vickland has written missionary stories before that have interested and instructed. This one is rather better than former ones. It's heroine enlists interest, admiration, concern from the start, and the secondary characters are all for their roles clearly drawn. The movement is rapid. The little girl orphaned of her mother has a fine father devoted to her, but she loses him by death at fourteen, goes into hired service to care for children, sees a mission school, suffers mistreatment, runs away repeatedly to the school, until it is arranged for her to become a student there, learns and developes rapidly, at nineteen becomes the wife of a Christian pastor in a newly opened station. A few years later we get a glimpse of her in a modest, lovely Christian home with two little sons.

A vast deal of information as to social, economic, religious conditions and customs in India fills the pages, without crowding the story or making it unnatural. The information is usually accurate but the religious picture is very inadequate. Footnotes explain terms. The author is mistaken about Brahma's place in the religion and about his being incarnated in other gods. W. O. CARVER

War Is A Racket. By Smedley D. Butler, Major General, United State Marines (Retired). Round Table Press, New York. 52 pages. $1.00. 1935.

"This is a hard-hitting book by a hard-hitting soldier. After thirty-three years in military service, during which he was 121 times under fire, twice wounded and won more medals than any other soldier ever received in our history, Major General Smedley D. Butler turns against his life-long profession and exposes war as a racket, in which the few profit and the many pay aching costs."

The above paragraph is quoted from the publisher's jacket, because it is about the best introductory statement that could be made concerning this book for the benefit of those who have not yet read it. Surely no one could call General Butler a pacifist, and yet he delivers here a most smashing attack on war as a means of settling disputes, tracing it back to its nefarious concoction in the minds of profit-seeking munitions makers, and its demonic promotion through insidious propaganda. The five chapters are headed: War Is a Racket; Who Makes the Profits?; Who Pays the Bills?; How To Smash This Racket!; To Hell With War!

If all of his figures are correct (and in the light of the findings of the Nye Committee there is no reason to question them), his broadside against war would be difficult for any militarist to answer. And he suggests a plan to keep us out of war. If it strikes the reader as a bit fantastic, that in itself may be an indication that we have been idealising war.

Read this book. There is only one Smedley D. Butler, and therefore only one book of this particular type—The War against war must go on! H. W. TRIBBLE

Drama in the Church. By Fred Eastman and Louis Wilson. Chicago and New York. Willett, Clark and Co. 195 pp. Price $1.50.

Here is a book for which many have been waiting. Perhaps no man in America is better qualified to produce such a manual of religious drama production as Profesor Eastman. He himself has been a prolific writer of religious plays and pageants, has produced and directed scores of successful dramatic events, and has taught enthusiastic students the values that inhere in play and dramatics over a period of many years.

This long-awaited book is much more than a manual of directions. It begins with a satirical chapter on "How to Kill Religious Drama," and then proceeds to set dramatics

in a place of spiritual importance and educational respectability in the program of a Christian church and community. From history the case is made that the drama has a right to such a place, and that we do it and ourselves wrong when we turn over so powerful an agency for religious ends to the theatre and the commercialized motion picture.

The chapters that follow consist of detailed instructions as to how to make religious dramatics educational, worshipful, character-building. Those in charge are told how to organize for production, how to direct the play or pageant, what are the fundamentals of good acting, how to provide lighting, costuming, make-up, properties, publicity, equipment, and the like. One of the best chapters is entitled, "The Enveloping Service of Worship," in which the position is taken that the religious drama misses the mark if it does not induce a real and profound experience of worship. The book is worth its cost for the list of religious dramas and the bibliography appended. G. S. DOBBINS

Books Received.

The Bible, Book by Book. By Dr. J. B. Tidwell, Fifth Edition, Revised. Wm. B. Erdmans Publishing Co., Grand Rapids, 1935. 233 pages. Price, $1.50.

God's Heart-Touch. By Dr. E. D. Poe. Broadman's Press, Nashville, 1935. Sermons. 157 pages. Price, $1.00.

The Blessing of Believing. By Strother A. Campbell, D.D. Revell, 1935. Sermons. 121 pages. Price, $1.25.

Finding Ourselves. By Dr. Chas. R. Brown, and **Hearing the Unheard.** By Dr. Merton S. Rice. Being the thirty-fourth and thirty-fifth volumes, respectively, in Harper's Monthly Pulpit. Ten sermons each and priced at $1.00 per volume.

A Critical and Explanatory Commentary on the Whole Bible. By Jamieson, Fausset and Brown. A new, clear type edition. Zondervan Publishing House, Grand Rapids, 1935. 605 pages. Price, $4.95.

F. M. POWELL, Review Editor.

Books for Your Library

The following books, reviewed in this issue of The Review and Expositor, are recommended for your purchase at the Baptist Book Store serving your state, or at The Sunday School Board, Nashville, Tenn.

THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS. By Cleland B. McAfee. Fleming H. Revell Co. $1.50.

Every Christian who is alert to the problems of Foreign Missions needs to read this book.

THE CHURCH, CATHOLIC AND PROTESTANT. A STUDY OF DIFFERENCES THAT MATTER. By William Adams Brown. Charles Scribner's Sons. $2.75.

"Whatever the reader thinks, he will think as he reads this book."

THE APOSTOLIC TRADITION OF HIPPOLYTUS. Translated into English with introduction and notes by Burton Scott Easton. Macmillan, $2.75.

Here is a book that will last.

THE PLAN OF SALVATION. By Benjamin B. Warfield. Wm. B. Eerdmans Publishing Co. $1.00.

A most satisfactory comparison of the various Christian views of the way in which saving grace works in the life of man.

GOD AMONG THE GERMANS. By Paul F. Douglas. University of Pennsylvania Press. $3.00.

Here is the clearest statement to be found of the forces at work in Germany affecting the life of the church.

GOD'S SEARCH FOR MAN. By Karl Barth and Eduard Thurneysen. Round Table Press. $2.00.

This book should be studied by preachers and Bible students everywhere.

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE. By Sidney A. Weston and S. Ralph Horlow. The Abingdon Press. $1.75.

Teachers and leaders of young people will welcome this book.

FREEDOM AND THE SPIRIT. By Nicholas Berdyaev. Charles Scribner's Sons. $3.75.

A great book for serious study.

NATURE, MAN AND GOD. By William Temple. Macmillan. $6.00.

This book "will prove a landmark in the history of Christian thought."

SPEAKING OF RELIGION. By Bruce Curry. Charles Scribner's Sons. $1.50.

All who know how to read should study this book.

EPOCHS IN THE LIFE OF THE APOSTLE JOHN. By A. T. Robertson. Fleming H. Revell Co. $2.00.

Here is the result of a life-time of thought on the Apostle John and the Johannine Problem.

THE COMFORTER. A Brief Discussion of the Person and Work of The Holy Spirit. By W. E. Denham. Revell. $1.25.

Here is just the book for pastors to read and then pass on to growing Christians.